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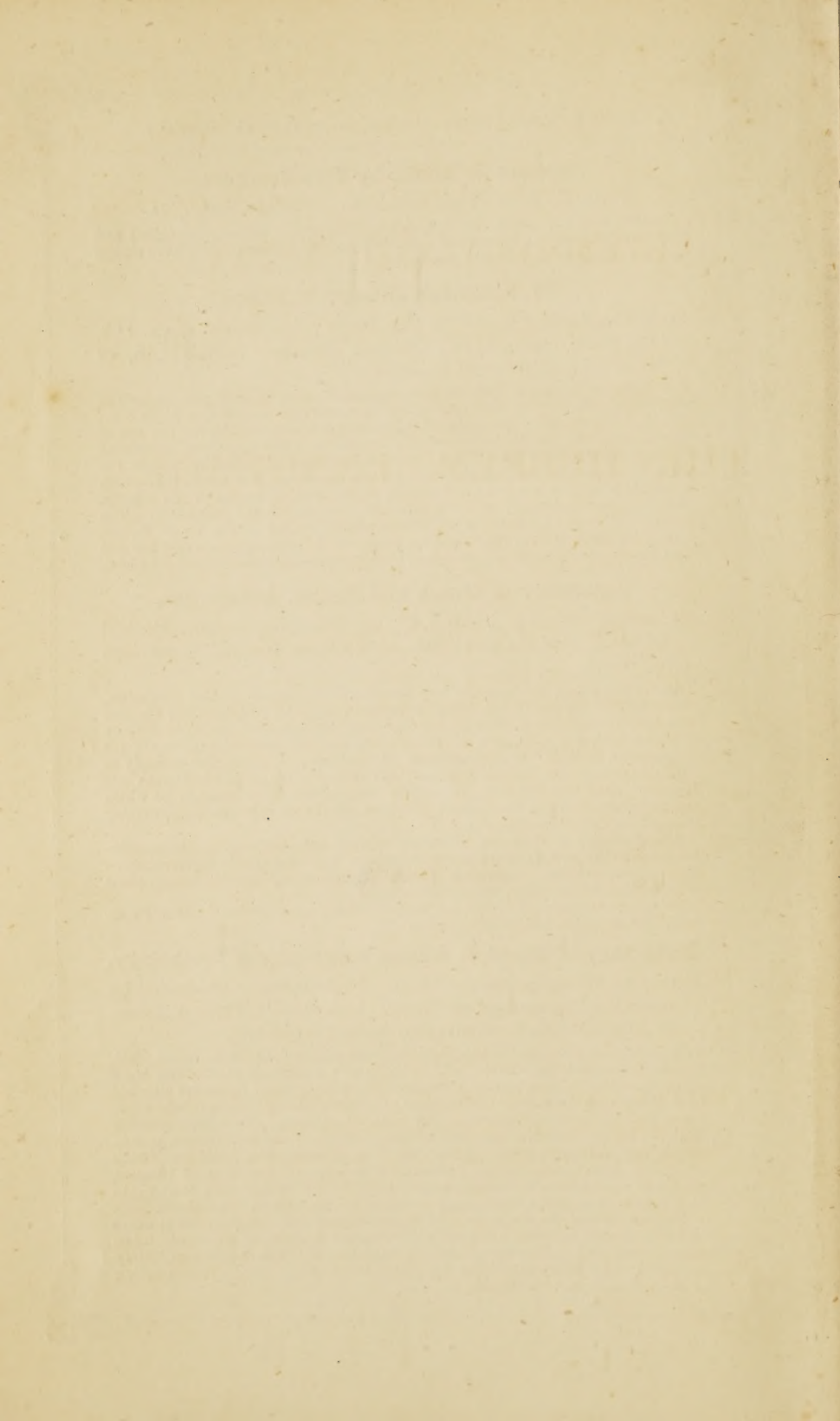
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*H. Henry Green
Princeton N.J.*

THE

Sept 19. 1883

ETYMOLOGY AND SYNTAX

(IN CONTINUATION OF THE ELEMENTS)

OF

THE HEBREW LANGUAGE.

BY HYMAN HURWITZ,

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AUTHOR OF VINDICLÆ HEBRAICÆ, HEBREW TALES, ETC.

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PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach, Jarchi, Aben Ezra, M. and D. Kimchi, Abraham de Balmes, Elias Levita, Ben Zeeb, &c., Buxtorf, Glassius, Schultens, Michaëlis, Vater, Gesenius, &c.*, has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely, that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to repress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and

then on the derivative signification; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. "Accustom yourself," observes the well-known author of the *Aids to Reflection*, "to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized."* "Horne Tooke entitled his celebrated work, *Ἐπεα πτεροειντα Winged Words*: or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in 'the visions of God,' as he sat amongst the captives by the river of Chebar. 'Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go; *for the spirit of the living creatures was in the wheels also.*' †

In short throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

* Preface p. xi.

† Ibid. pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records, you find none of those

———— swelling epithets thick laid
As varnish on a harlot's cheek, the rest
Thin sown with aught of profit or delight.—

In them is *plainest* taught and easiest learnt,
What makes a nation happy and keeps it so.

Paradise Regained.

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words; and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar. These difficulties I have endeavoured to remove—

1st. By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.

2nd. By presenting, throughout the etymological part, the modificatory letters, in a type differing from

that of the principal words, by which means the learner may easily find out the root of each.

3rd. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

4th. By short and appropriate exercises.—These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added; forming an extensive *Vocabulary* of the language, and supplying in some measure the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language than is to be found in any similar work of equal extent.

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ETYMOLOGY.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

1. ETYMOLOGY is that part of grammar which treats of the derivation of words, and of their classification and modifications in connection with their derivation.

Nature of Words and their Classification.

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

* In Hebrew לְשׁוֹן *tongue*, or שֵׁפֶת *lip*, these being the chief organs employed in the production of articulate sounds.

species of conceptions which the mind is capable of forming; and since all human beings are similarly organised, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following:—

[*a*]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses; as אור *light*, רוח *wind*, אש *fire*, עץ *a tree*, &c., or by its own intellectual faculties, as אל *God*, רוח *a spirit*, מחשבה *thought, reflections*.

[*b*]—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual: as, *רָדַף* to pursue, *נִרְדַּף* he or it was pursued, *הִשָּׁב* to reflect, think, &c. *הָיָה* to be, to exist, *אָרַם* to be red, *הָיָה חָכָם* he was wise, *נִרְדַּף* to be great.

[*c*]—Such as serve to qualify or to particularise either the subject or the predicate when they happen to be general terms. This class comprehends Adjectives, Adverbs and Definitives.*

[*d*]—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends Prepositions and Conjunctions.

[*e*]—Such as indicate particular affections or emotions; as, joy, sorrow, exultation, surprise, &c. †

* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections*.* The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—*i. e.* belonging to the *art* rather than to the *philosophy* of grammar.

Derivation.

5. In all languages we find clusters of words allied both in sound and in signification; such, for instance, are the following English words:—*love, lover, lovely, loving, loved, beloved, loveliness, &c.; just, justly, justify, justifier, justifiable, justification, &c.*; but, in Hebrew, this has an especial claim on the student's attention: thus—

used in representing our own *past* emotions, or those of other persons, and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

* The early Hebrew Grammarians reckoned only three parts of speech: 1—שֵׁם *the name*, in which they included nouns and adjectives: 2—פֶּעֶל *the verb*: 3—מִלָּה *the particle*, in which they included the other classes.

ראש rōsh, *the head* the chief and principal part of the body.

ראשית rā-shith, *chiefness, principality, beginning.*

ראשון rī-shōn, *first*, in order or dignity.

מלך mā-loch, *to reign.*

מלך me-lech, *a king.*

מלך mō-lāch, *one that reigns.*

מלכה mal-cāh, *a queen.*

מלך mā-lach, *he reigned.*

מלכות mal-chūth, *a kingdom.*

עלה ā-lōh, *to ascend.*

עליון ēl-yōn, *most high.*

עלה ōleh, *one that ascends.*

מעלה mā-āleh, *an ascent, step.**

עלה ō-lāh, *a burnt offering.†*

מעלה mā-ālāh, *upwards.*

עלה ā-lāh, *he ascended.*

נעלה na-ālāh, *exalted, raised.*

עלה ā-leh, *a leaf.*

עלי ēli, *a pestle.*

על āl, *upon, above.‡*

תעלה th'-ā-lāh, *a conduit or aqueduct.*

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, that by knowing the sense attached to the primitive, and the manner in which it is varied,

* Lit. The place where, or the instruments by which, one ascends; also one that causes to ascend.

† *i. e.* What ascends upon the altar.

‡ The words עול ōl, *a yoke*; עולל ō-lāl, *a child*; נעל na-āl, *a shoe, sandal*; מנעול man-ul, *a lock, bar*; מעיל m'el, *an upper garment*, &c., owe probably their origin to the same primitive, although they are placed by lexicographers under different roots.

§ *i. e.* Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is indeed, in some respect true ; but it proceeds on a mistake, which we have sought to preclude in our

* Substantives are often used as predicates ; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

definition of language. Assuming *that words* primarily *correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness — that is, *thoughts*; and that words *immediately* refer to our *thoughts* of the things, as images or generalised conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view:— It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind*); and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in every

* See Maimonides' הלכות יסורי התורה.

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism XII. p. 6.

such conception, the attribute by which the object is distinguished from every other being, must form a part ; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstances by which the named object was characterised. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects : thus—

רָקִיעַ *rāki-ā*, *the firmament*, lit. *the expanse*, or that which is *expanded*.

חַמָּה *ham-māh*, *the sun**, lit. *the hot one*, as being the source of heat.

חֶרֶס *he-res*, another name of the *sun*, from its drying and burning power.

לְבָנָה *l'bā-nāh*, *the moon*†, lit. *the white one*, from its pale light ; and from this circumstance several other substances appear to have derived their names : as—

* Another name of the sun is שֶׁמֶשׁ *shemesh*, which is probably a compound ; viz. שָׁם אֵשׁ *shām āsh*, *the distant fire* ; and שָׁמַיִם *shā-ma-yim* ; שָׁם מַיִם *sham mayim*, *the distant water*. (See Jarchi's Comment. on Gen. i, 7.)

† The moon is also called יָרֵחַ *ya-râ-ah*. from its *dilating* and increasing light : hence יָרַח *a month* ;—from which it appears that the Hebrew months were originally *lunar*.

לְבָנָה *lib'neh* (λευκη), *the white*, amongst trees (populus alba, *the white poplar*).

לְבָנָה *l'bō-nāh* (λιβανος), *the white*, amongst odori-ferous gums ; frankincense.

לְבָנֹן *l'bānōn* (*Lebanon*), *the white mountain* ; from its whiteness, being constantly covered with snow.

לְבָנָה *l'bâ-nāh*, *a brick*, from the white clay of which it is formed.

הַלְבָנָה *hel-b'nāh*,* *galbanum*, *a fragrant gum* ; from its cream-like colour.

חַי *hay†*, *f. חַיָּה ha-yāh*, *an animal, a living being* ; lit. *a breather*, or *a being that breathes* ; breathing being the characteristic of animated beings.

עוֹף *ōf †*, *a bird, a fowl* ; lit. *the flyer*, or that which flies.

שְׂעִיר *sā-ir*, *the goat* ; lit. *the hairy, the shaggy* : and from the same circumstance—

שְׂעוּרָה *s'ō-rāh* (*hordeum*), *barley*, from the roughness of its awn.

שְׂעָרָה or סְעָרָה *s'ō-rāh*, *a tempest* ; & שְׂעָר *sā-ār*, *horror*.

* Most lexicographers place this word under the root הָלַב ; it is, however, probable that הָלַב itself received its denomination from its colour. Hence also the Rabbinical הַלְבוֹן *hēlbōn* (*albumen*), *the white of an egg*.

† These are real Onomatopoeia,—חַי *hay*, imitative of the sound heard in forcibly emitting the breath ; עוֹף *ōf*, that heard in the starting of a bird. Of the same character are the words אֵשׁ *ēsh*, *fire* ; אֹר *ōr*, *light, fire* ; רוּחַ *ru-ah*, *wind* ; and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb: as a *noun*, when it was used as the *subject* of discourse; and as a verb, when it was used as the *predicate*. Thus, the word אור in the following sentence is used as a substantive: as, יהי אור; *There shall be light* or *light shall be* (Gen. i. 3); but in the following phrases it is used as a verb: thus, הבוקר אור *The morning (was) light* (Gen. xlv. 3.) ואור לכם *And it will be light unto you* (1 Sam. xxii. 10); אורו עיני *My eyes have become light* (1 Sam. xiv. 29); i. e. capable of perceiving by means of light. Thus also the before-mentioned word חי *hay*, a *living being*, or a *being that breathes*, is used in the following phrases as a verb*: as, ושלח חי *And Salah lived* (Gen. xi. 14); עוד יקף בני חי *My son Joseph liveth still* (Gen. xlv. 21); — and כבד *cā-bād*, the *liver* (lit. the *heavy, the weighty*, being the heaviest part of the body in proportion to its bulk) signifies also *it is heavy*† (Gen. xlvii. 4); and *it was heavy* (Gen. xlvii. 13).

* It is likewise frequently used as an adjective: as, שור חי *a living ox*; כלב חי *a living dog*; בשר חי *raw flesh*; (i. e. in the same state as when living).

† Hence also כבד *kōbed*, *weight, heaviness*; כבדות *k'bā-dūth*, *difficulty*; כבוד *kā-bōd*, *honour, glory*, literally, *weigh, (grawitas)*; and כבד *kab-bād*, *to honour*; מכבד *m'chab-bād*, *one that honours*; נכבד *nich-bād*, *honourable, one that has become honourable*; מְכַבֵּד *m'chū-bād*, *one that is honoured*; מַכְבִּיר *mach-būd*, *one that causes heaviness, an oppressor*; מִתְכַבֵּד *mith-cab-bād*, *one that*

It is moreover frequently used as an adjective : as, **מִשָּׂא כְבֵד** *a heavy burden*.

8 In all these examples, it is evident that there is no distinction whatever between the noun and the verb ; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words : thus—

דָּבַר *dā-bōr, to speak.*

דֹּבַר *dōbâr, one that speaks, a speaker.*

דָּבָר *dā-bar, he spake,*

דְּבָר *dā-bār, a word, or thing.*

אָמַר *ā-mōr, to say.*

אָמַר *ā-mār, he said.*

אָמַר *ō-mer, a saying.*

קָרַב *kā-rōb, to be nigh, to approach.*

קָרַב *kā-rab, he or it came near.*

קָרַב { *kā-rōb, one that is*
or { *nigh, related, a re-*
קָרֹב { *lative, kinsman.*

קִרְבֵּי *ke-reb, the inner part of the body, the intestines, bowels.*

קִרְבָּן *kor-bān, an offering.*

קָרַב *k'rāb, conflict, battle.*

קִרְבָּה *kir-bāh, relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns : as, for instance, **עָפַר*** *to throw dust* ; **עִשָּׂן** *to smoke*, from **עִשָּׂן** *smoke* ; **מָלַח** *to salt*, from **מָלַח** *salt* ; there are likewise many nouns which

honours himself, pretends to be honourable ; with their numerous modifications.

* From **עָפַר** *dust*.

† This word is probably derived from **אֵשׁ** *fire* ; smoke being the sign of fire. **מָלַח** *salt*, is probably compounded of **מָה** *what*, **לָח**

cannot be referred to verbs, as ראש *the head*; רגל *the foot, leg*; דגל *a standard, flag, banner, &c.*; but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia*; and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

Roots.

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

moist, i. e. *that which contracts moisture*, and רגל and רגל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

* See S. de Sacy's remarks (*Grammaire Arabe*, § 231), on the word امید, whose root למר does not occur in Arabic, though it is very frequently used in Hebrw.

† Many Grammarians consider the third person masculine past tense, as the *root*; thus, הלך *he went*, שמר *he kept*. But as the

action. It is called by some Hebrew grammarians *מְקוֹר* mā-kōr, *the fountain*; by others, *שֵׁרֶשׁ* shō-resh, *the root, radix*. It consists generally of the three

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those grammarians who regard the infinitive as the root. Thus the *פתח דברי* (a grammatical work, generally attributed to D. Kimchi) *יש דבור אחד שהוא שרש לכל אלה החלקים ונקרא מקור לפי שהוא התחלת הדבור ושרש ההגיון וממנו יוצאות כל הפעולות הנזכרות, והיא המחשבה לעשות כשיאמר האדם הנני חושב לבנות בית זה, זה טרם המעשה באה המחשבה לעשות, ועל זה נקרא מקור:*

“There is one word which is the root to all these parts (*i. e.* the past, present, and future tenses, &c.) ; it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, ‘Behold, I intend to build this house,’ — the thought *to build* must precede the deed ; and on this account it is called *מקור the fountain*.”

Thus, likewise, *Abraham de Balmis*, in *מקנה אברם* (*Peculium Abræ.*) *המקור שרש כל פעולה וכו' ועל כן כאשר ישאלך מי שירצה איזה שרש למדתי לא תאמר לְמַד כי אם לְמַד עין הפעל בחולם :*

“The infinitive mood is the root of every action, &c. And therefore, should any one ask you what is the root of *למדתי* *lā-mad-tī* (*I did learn*), do not answer *למד* *lā-mad* (*he did learn*), but *לְמַד* *lā-mōd* (*to learn*).”

The infinitive must not be confounded with the abstract noun, which is likewise the name of the action : as, *אהב* *to love*, *אהבה* *love* ; *שנא* *to hate*, *שנאה* *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

consonants, forming either monosyllables (when the middle letter happens to be ו or י): as, בוא *bō*, to come to enter; בין *bīn*, to understand, perceive; גור* *gūr*, to sojourn: or dissyllables, as הלך *hā-lōch*, to walk; שמר *shā-mōr*, to keep, to guard; בלע † to swallow.

11. The three consonants of which the primitive is composed, are called *radicals*; whereas those which are added for the purpose of diversification, are termed *serviles*. † To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd

* Many of the ancient grammarians very justly considered these and similar roots as שנייִם *bi-literals*, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted: as גור to sojourn, גר he sojourned, גר a sojourner, &c. See Aben Ezra in צהות and מאזנים; and Abraham de Balmis in *Peculium Abræ*,—*De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פתִּים an order, edict; or compounded, as בליעל wicked worthless, from בלי without, and על merit, utility; עבִּים thick mud, from עב thick, and טיט mud or clay.

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in “*Vindiciæ Hebraicæ*,” pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ה ו י while no letter of the alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letter, thus, בּ בֵּ, &c.

letters of the root. Thus, פ is the first, ע is the second, and ל the third letter of the root פִּעַל pā'ol, to act; ש the first, ב the second, and ר the third letter of the root שָׁבַר shā-bor, to break.

Conjugations.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations.

13. Such as have neither of the following letters—י, נ, א, for their *first* radical, nor ו or י for the *second*, nor א or ה for the third radical, and in which the second and third are not the same letter, are called שְׁלֵמִים *perfect*, because in the various changes which the primitive undergoes, the three consonants remain unaltered: as, זָכַר to remember; זָכַרְתִּי I remembered; זְכוֹרָה a remembrance.

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated חֲסֵרִים *defectives*; because the נ is dropped in many of the derivatives; as, נָתַן to give; אֶתֵּן (instead of אֲנִיתֵן) I will give; מִתְּנָה (instead of מִנְתְּנָה) a gift.

These form the second conjugation.

15. Such as have א or י for the first radical : as, אכל to eat, ידע to know* ; א for the third, as מצא to find ; ה for the third, as פדה to redeem ; ו or י for the second letter, as קים to rise, בין to understand, are called נחיים *quiescents*, because these letters are either *mute* or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as מרד to measure, are called כפולים *double* ; the middle letter being frequently dropped in the derivatives : as, מר (instead of מרד) *I will measure*, למ (instead of למרד) *in order to measure* ; מרה (instead of מרדה) *a measure*.

These form the eighth Conjugation.

FORM OF WORDS.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive ; and any alteration made in it, either by the omission or mutation of any of its letters or vowel-points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification ; as may be seen from the following examples :—

* The י is often dropped, as ידע (instead of ידע) *I will know*.

Thus, from the infinitive שָׁבַר *shā-bōr*, to *break*, (used both as a noun and as a verb), are derived—

1st. The participle active and passive—

<p>שֹׁבֵר <i>shō-bâr</i>, <i>one that breaks</i>. שָׁבֹר <i>shābūr</i>, <i>broken</i>.</p>	{	<p>Used as nouns and verbs, and forming, with the personal pronouns, the present tense : as אֲנִי שֹׁבֵר <i>I break</i></p>
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2nd. The third person preterite, as—

<p>שָׁבַר <i>shā-bar</i>, <i>he broke</i>.</p>	{	<p>From this, the rest of the tense is formed, by <i>post-fixing</i> fragments of the pronouns: as, שָׁבַרְתִּי <i>I broke</i>, שָׁבַרְתָּ <i>thou brokest</i>.</p>
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3rd. The imperative, as—

<p>שִׁבֹר <i>sh'bōr</i>, <i>break thou, m</i>.</p>	{	<p>From which is formed the future tense, by <i>prefixing</i> fragments of the pronouns: as, אֲשַׁבֵּר <i>I will break</i>, תִּשְׁבֹּר <i>thou shalt break</i>.</p>
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4th. Nouns used in this sense only : as, שֶׁבֶר *she-ber*, a *break, breach, injury* ; שִׁבְרוֹן *shib-bā-rōn*, a *break, calamity, destruction* ; מִשְׁבָּר *mish-bār*, a *breaker, wave, billow*.

5th. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view :—

- 1st. As expressive of simple action:—
 אָכַל to eat, אָכַל he did eat.
- 2nd. As expressive of simple passion:—
 הָאָכַל to be eaten, הָאָכַל he was eaten.
- 3rd. As expressive of intense action:—
 אָכַל to devour, consume, אָכַל he consumed, devoured.
- 4th. As expressive of intense passion:—
 אָכַל to be devoured, consumed, אָכַל he was consumed, &c.
- 5th. As causing another to act:—
 הָאָכַל to cause to eat, *i. e.* to feed, הָאָכַל he fed, &c.
- 6th. As being made to perform an action:—
 הָאָכַל to be caused to eat, to be fed הָאָכַל he was fed.
- 7th. Reflex action, or such as is performed by the agent on himself:—
 הָאָכַל to consume, devour one's self, הָאָכַל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are: 1st, Pa-ál; 2nd, Niphál; 3rd, Pi'él; 4th, Pū-ál; 5th, Hiph-il; 6th, Hoph-ál; 7th, Hith-pa-ál.

MANNER OF FORMING SUBSTANTIVES FROM VERBS.

19. Substantives are formed from verbs in various ways:—

1st. By changing the vowel-points of the root: as, מֶלֶךְ a king, from מָלַךְ to reign; אֹכֵל food, victuals, from אָכַל to eat.

2nd. By dropping one of the radicals: as, גַּן *a garden*, from גָּנַן *to shelter*; גַּר *a stranger*, from גָּוַר *to sojourn*.

3rd. By adding one or more of the following letters י, ת, ג, מ, א, ה*, to the root: as, מֵאֵכֶל *food, provision* (lit. what is eatable or eaten); מֵאֵכֶלֶת *a knife* (lit. an instrument used in eating), from אָכַל; מִקְנֵה *cattle* † (lit. what is purchased, or the medium of purchasing); קַצֵּר *harvest, or a reaper*, from קָצַר *to reap, cut down*.

4th. By the three preceding methods combined: as, מִתְּנָה *a gift*, from נָתַן *to give*; מִטָּה *a bed*, מִטָּה *a staff, tribe*, from נָטָה *to stretch out, incline*; הַתְּכִלֶּת *the end, completion*, from כָּלָה *to finish, complete*.

* These letters may be called the *Formative Letters*.—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the Iliad, B. VI.—

“For Diomed’s brass arms, of mean device,
For which *nine oxen* paid (a vulgar price),
He gave his own of gold divinely wrought,
A hundred beeves the shining purchase bought.”

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis xxxviii. 17, and xxxiii. 19: קִשְׁיָהּ being rendered by most of the ancient translators, *lamb*. Thus Sept. ἀμῶν Onkelos חִירָפֶן, Vul. *agnis*.

משקל (mish-kal), WEIGHT OR COMMON MEASURE
OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word פֿעַל*, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word פֿעַל signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3rd person. sing. *m.* preterite,

* The middle letter of פֿעַל being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb פֿקַד or קָטַל for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphal*, *Piel*, *Pual*, &c. And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

- 1st, פָּעַל Pā-āl, *he acted*,
 2nd, נִפְעַל Niph-āl, *he was acted upon*,
 3rd, פִּיעַל Piël*, *he acted with intensity, &c.*
 4th, פֻּעַל Pu-āl, *he was acted upon with intensity*,
 5th, הִפְעִיל Hiph-īl, *he caused another to act*,
 6th, הִפְעִיל Hoph-āl, *he was caused by another to act*,
 7th, הִתְפַּעֵל Hith-pā-âl, *he acted upon himself*,—

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

* When the second radical is a non-guttural, it receives *Dagesh* (see Part I. 32: as, קִדְּשׁ *he sanctified*; שָׁבַר *he was shattered*; הִתְקַדְּשׁ *he sanctified himself*).

Thus they denominated all verbs denoting simple actions, *Pa-ül* or קל *kal* (i. e. *light, simple*), because, the root is here found in its simplest form; whereas, the other branches have either an additional letter, or a dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called נפעל *Niphäl*; those that denote intense action, they termed פעל *Pi-el*; and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root פעל consists of פ *Pe*, ע *Ain*, and ל *Lamed*, they denominated the first letter of every root, פ *Pe*; the second ע *Ain*; and the third ל *Lamed*.

Thus they called the ש of שָׁבַר *Pe*; the ב *Ain*; and the ר *Lamed*.

Thus they likewise denominated all verbs having נ for the first radical, as—

נָגַשׁ to approach; נָפַל to fall; (2nd conjugation*)..... פִּנַּן

Those that have א for the first radical, as—

אָכַל to eat; אָמַר to say; (3rd conjugation) פִּיאַ

Those that have י for the first radical, as—

יָשַׁב to sit; יָדַע to know; (4th conjugation) פִּי

* The first conjugation, as we have already observed (p. 17), they called שְׁלָמִים; and the 8th, כְּפֹלִים.

Those having ו for the second radical, as—

גוּר to sojourn; שׁוּב to return; (5th conjugation)..... עוּ

Those having א for the third radical, as—

מָצָא to find; קָרָא to call; (6th conjugation)..... לָא

Those having ה for the third radical, as—

קָנָה to obtain; רָאָה to see; (7th conjugation)..... לָה

And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that פִּעַל is the 3rd person masculine preterite of all active transitive verbs, פּוֹעֵל the active participle, and פְּעוּל the passive participle, we may be certain that פָּקַד, לָמַד, שָׁבַר, are the 3rd person *m. pret.*; that פּוֹקֵד, לוֹמֵד, שׁוֹבֵר, are participles active; and פְּקוּדָה, לְמוֹדָה, שְׁבִירָה, are passive participles. Thus, also, by knowing that the form, which the 3rd person *m. preterite* of intransitive verbs assumes, is mostly פִּעַל, we may, without hesitation, say that זָקַן, יָבֵשׁ, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

25. In the same manner the form of nouns and adjectives may be ascertained by comparing them with a similar form deduced from פִּעַל; and by knowing the grammatical changes of which the *form* is

susceptible, we may at once know the changes which most words, having a similar *form* must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1st conjugation, p. 17), having (ⲧ) for their first and second vowel-points: as, דְּבַר *a word*, חָכָם *a wise man*, זָהָב *gold*, &c. are said to be of מִשְׁקָל (the form) פִּעֵל.

Those that have (ⲧ) for the first, and (Ⲙ) for the second: as, חֵצֵר *a court*, זָקֵן *an old man*, are of the form פִּעֵל.

Those that have (ⲧ) for the first, and (Ⲏ) for the second vowel-points: as, פֶּקִיד *an overseer*, קָצִיר *harvest*, are of the form פִּעֵל.

Those that have (ⲧ) for the first, and (Ⲏ) or (ⲏ) for the second vowel-points: as, אֲדוֹן *a lord*, גְּדוֹל *great*, בְּרוּךְ *blessed*, עֲצוּם *mighty*, are of the forms פִּעוּל and פִּעוּל.

All words of the above forms have their accent on the last syllable.

Those that have Ⲙ for the first, and (Ⲙ) or (-) for the second vowel-point: as, אָזֵן *an ear*, שֹׁחַד *a bribe*, are of the form פִּעֵל.

Those that have (Ⲙ) or (-) for their first and second vowel-points: as, מֶלֶךְ *a king*, אֶרֶץ *land*, נֶעַר* *a boy*, רִנָּה *an instant*; or (Ⲙ) for the first, and (Ⲙ) for the

* The vowel-point (-) in this and similar words, is substituted for (Ⲙ), on account of the guttural letter.

second vowel-points: as, כִּפָּר *a book*, &c. are of the form פִּעַל and פִּעֵל*.

Words of the last-mentioned forms have their accent on the penultimate.

שֹׁפֵט *judgment*, from שָׁפַט *to judge*, is of the form מִפְּעַל; מ being the formative letter.

מַמְלָכָה *a kingdom*, from מָלַךְ *to reign*, is of the form מִפְּעֵלָה; מ and ה being the formative letters.

מִצֵּעַ *a plant* (from נָטַע), מַדָּע *knowledge* (from יָדַע *to know*), are of the form מִפְּעֵל; מ being the formative letter, and נ in the first, and י in the second word being dropped.

מַתְּנָה *a gift* (from נָתַן *to give*), is of the form מִפְּעֵלָה; נ the first radical being dropped, and מ and ה being the formative letters.

גֵּר *a stranger* (from גָּר *to sojourn*), is of the form פֵּל, the second radical being omitted.

בֵּן *a son*, from בָּנָה, is of the form פֵּעַ, the third radical being dropped.

צֵל *a shadow*, from צָלַל, is of the form פֵּל; the first of the double-letters being dropped.

מַגֵּלָה *a roll, volume*, from גָּלַל, is said to be of the form מִפְּעֵלָה; מ and ה being the formative letters, and the second radical omitted.

* These forms are, by some grammarians, called Segolates.

† The second radical of this and the following form receive Dagesh, to show the absence of the first radical. If we take the verb פָּקַד as the *common measure*, these two forms will be מִפְּקָד & מִפְּקָדָה.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chapter III.

Inflection and Modification of Words.

26. Whoever considers the rapidity of thoughts, will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the*; the conjunction, *and*; the relative, *who*, *which*, *that*; the possessive pronoun, *my*, *thy*, *his*, &c.; and both the *nominative* and *objective*, when they happen to be pronouns. By this means, whole phrases may be expressed in single words: as, יֵאָהֲבֵנִי *he will love me*, וַיֵּאָהֲבֵנִי *and he will love thee*; הוֹצֵאתִיךָ *I have caused thee to go forth*, &c.

27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns. These are—

<i>Sing.</i>	<i>Plur.</i>
אֲנִי* or אֲנֹכִי . . . I	אֲנִי or אֲנֹכֵינוּ §
אַתָּה † <i>m.</i> } thou	אַתֶּם <i>m.</i> } you
אַתָּה † <i>f.</i> } thou	אַתֶּן <i>f.</i> } you
הוא ‡ he	הֵמָּה or הֵם . . . they, <i>m.</i>
היא she	הֵנָּה or הֵן . . . they, <i>f.</i>

* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather עָנָה to *exclaim*, or to *commence a discourse* (א and ע being mutable letters). See Cant. ii. 10; Job iii. 2. It means, literally, *the exclaimer* or *speaker*.

† אַתָּה is evidently derived from אני. The dagesh in ת indicates the absence of נ, which is still preserved in some of the dialects: as, אַתָּה, אַתָּה, אַתָּה. The ת is, perhaps, a contraction of אַת (sign of the objective). The same observation is applicable to the words אַתָּה, אַתָּה, אַתָּה, instead of אַתָּה, אַתָּה, אַתָּה.

‡ הוא is probably derived from the verb הָיָה to *be*, הַיָּה one that *is* (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אֲנֹכִי, although written with ה.

28. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יָד *a hand* יָדִי* *my hand* (lit. *hand I*, or belonging to the speaker); יָדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יָדוֹ *his hand*, יָדְךָ † *your hand*, יָדֵינוּ *our hands*, וְיָדֵינוּ ‡ *and our hands*, &c.

Thus also דְּבַר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרָהּ *her word*, דְּבָרֵינוּ *our word*, וְדְבָרֵינוּ &c. See Declension of Nouns, Tab. II.

29. *Obs.* 1.—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place: and hence, in order to accelerate the pronunciation, a change in the vowel-points becomes necessary. Thus, in דְּבַר the accent is upon the syllable בַּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (ַ) is therefore changed into (ָ); and in דְּבָרֵינוּ

* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא (still more evident in the word פִּיהוּ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֵה *field*, הוּא *he*); נוּ, from אֲנֵנוּ *we*.

† דָּךְ and כָּם. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אָנְכִי had originally a form for the second person sing. and plur.: as, אַכָּה or אַנְכָּה *thou* אַכָּם or אַנְכָּם *you*, from which these fragments were taken.

‡ This letter (וּ), used for the conjunction *and*, is evidently a fragment of the noun וּ *a hook, a thing that joins*.

where the accent is removed still further, being placed upon הָם, a still greater contraction of the vowel-points takes place*.

30. *Obs. 2.*—Vowel-points which are thus liable to be changed are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the ה in שׁוֹמֵר *a keeper, guard*, it being the characteristic of the active participle. Such also, are the short vowels followed by dagesh, indicative of their being derived from the derivative verb פָּעַל (פָּעַל): as, מָלַח *a mariner*, מִלָּד *a ladder*; or from roots whose 2nd and 3rd radicals are the same; תְּהַלֵּל *praise*, תְּפַלֵּל *prayer*, &c. &c.

31. The definite article is expressed by the prefix הַ, as הַיָּד *the hand*, and all the cases (except the genitive), are expressed by single letters taken from prepositions: as, לַיָּד *to a hand* (ל being taken from לְ *to*); מֵהַיָּד *from a hand* (מ being taken from מִן *from*); בְּהַיָּד *with or in a hand*, מִיְּדֵינוּ *from our hands*, &c., &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *post-*

* Similar contractions, as Gesenius justly remarks, are found in other languages: as, Πατηρ μου, for Πατηρ ἐμου; *ecce* and *eccum* for *ecce ea* and *ecce eum*.

† This fragment (ה) is probably derived from הִנֵּה *there is*, or הִן *behold*. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

fixing fragments of the pronouns to the verb ; and the *future*, by *prefixing* them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד :—

Infinitive	פָּקַד	<i>to visit.</i>
Imperative	פָּקַד	<i>visit thou, m.</i>
3 rd person <i>m.</i> past	..	פָּקַד	<i>he visited.</i>

Now, subjoining to the last תָּ (from אַתָּה *thou*), we have פָּקַדְתָּ *visited thou*, i. e. *thou hast visited* ; נוּ (from אֲנִי *we*), we have פָּקַדְנוּ *visited we*, i. e. *we have visited* ; תֵּם (from אַתֶּם *ye*), and we have פָּקַדְתֶּם *visited ye*, i. e. *ye have visited* ; denoting the past time by the position of the root.

33. Thus, also, by prefixing אֲ (from אֲנִי *I*) to פָּקַד, we have אֲפָקַד *I-will-visit* ; תָּ (from אַתָּה *thou*), we have תִּפָּקַד *thou-shalt-visit*, &c. &c. ; indicating by the prefixes, not only the person, but likewise (by their position), that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated : as, אֲפָקַדְהוּ *I-will-visit-him*, אֲפָקַדְתִּי *I-have-visited-him*, אֲפָקַדְתִּי *I-have-visited-thee*, אֲפָקַדְנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

CHAPTER II.

NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives : as, אִישׁ *a man*, בֵּן *son*.

II.—Proper names : as, יִשְׂרָאֵל *Israel*, אַרָם *Aram*, יְרוּשָׁלַיִם *Jerusalem*,

35. Proper names are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species*; and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind: as, אָדָם וּבְהֵמָה תֹּשִׁיעַ יְהוָה *Lord! thou helpest man and beast* (Psalm xxxvi. 6),—or any one of the kind: as, כִּמְהָ אָדָם יוּמָת “*He that killeth a man (i. e. any man) shall be put to death*” (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the*; the demonstrative pronouns, *this, that, &c.*; the pronominal adjectives, *my, thy, &c.* The restriction is, however,

more frequently effected by the annexation of another noun, which serves to define that which precedes it: as, בֶּן son, בֶּן-מֶלֶךְ son of a king, בֶּן-הַמֶּלֶךְ son of the king, or the son of the king; בֶּן-יִשְׂרָאֵל Israel's son, or the son of Israel.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways:—

I.—By altering one or more of the vowel-points: as, בֶּן son, בְּן son of, בֶּן-אַבְרָהָם Abraham's son, דְּבַר word, דְּבַר word of, דְּבַר-הַמֶּלֶךְ the word of the king.

II —By adding one or more letters either at the beginning or at the end of the words: as, הַדְּבַר the word, וְהַדְּבַר and the word, דְּבַרִּי my word, דְּבַרְיָכֶם your words.

38. Letters added at the beginning of words are denominated *Prefixes*; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words unaltered, and therefore produce no alteration in the vowel-points; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

PREFIXES.

40. The following are the prefixes of Nouns :—

הַ—with dagesh in the following letter : as הַנְּהָר, הַ or הָ without dagesh : as, הַאֹר, express the definite article *the* ; for which reason, this letter (ה) is called the *definite ה*.

Obs. הַ is used before nouns beginning with any letter capable of receiving Dagesh : as, נְהָר a river, הַנְּהָר* *the river*.

הַ is used before nouns beginning with either of the letters ר, ע, ה, א, א† : as, אֹר light, הַאֹר *the light* ; הַר a mountain, הַהַר *the mountain* ; עֶבֶר a servant, הַעֶבֶר *the servant* ; רֹאשׁ head, הַרֹאשׁ *the head*.

הַ is used mostly before nouns (not being monosyllables) beginning with ע, ה, or ה, having long unaccented (◌◌)

* The effect of dagesh after a vowel, is to double the letter in which it is placed.—(See Part I. p. 36) this word must, therefore, be pronounced *han-nā-hā'r*. The dagesh is, however, sometimes omitted: as, הַאֹר *the river*, הַיְלָדִים *the children*.

† As the Gutturals ר, ע, ה, א, א, cannot easily be pronounced double, the Dagesh would be useless in them ; it is, therefore, compensated by changing (◌) into (◌◌) or (◌◌). Before ה, however, the original vowel (◌) is mostly retained: as, הַחֹשֶׁךְ *the darkness*. Sometimes also, before ה: as, הַהֶבֶל *the vanity*. We also find הַחַי *the living*, and הַחַי and הַחַי. These deviations are, however, too unimportant to be longer dwelt upon.

for their first vowel: as, עָנָן *a cloud*, הָעָנָן *the cloud*; הַחֶלֶב *the milk*; הַהָרִים *the mountains*.*

הַ or הֶ—without dagesh † in the following letter, indicates interrogation: thus, שָׁמֵר *a keeper*, הַשָּׁמֵר *the keeper*, הַשָּׁמֵר הֲאֶחִי אָנֹכִי *the keeper of my brother (am) I?* i. e. *Am I the keeper of my brother?* (Gen. iv. 9.)

Obs.—This is called the interrogative הֶ. It is used before any word in a state of interrogation: as, לֹא *not*, הֲלוֹא *is it not?* יֵשׁ *there is*, הֲיֵשׁ *is there?* Before the gutturals it takes, mostly, (-); as, אַתָּה *thou*, הֲאַתָּה בְּנִי *art thou my son?* הֲעַתָּה *is it time?* Likewise before words beginning with any letter having Sh'va; thus, בְּרָכָה *a blessing*, הֲבְרָכָה *the blessing*, הֲבְרָכָה *a blessing?* ‡

* Before participles, הֶ is often used as a relative pronoun: thus, הַמְּלַמֵּד *the teacher*, or *who teaches*; הַהוֹלֵךְ *who or which goes?*

† In a few instances we find Dagesh after the interrogative הַ: as, הֲשִׁמְנָה *whether fat?* (Num. xiii.) הַבְּמַחֲנִים *whether in camps?* (ibid.) We likewise find הֲחִזֵּק *whether strong?* (ibid.); but in these cases, the context easily shows that they are interrogatives. In הֲדַרְבֵּי *whether my ways?* הֲיֵטֵב *will it be well?* (cited by some grammarians), it is equally evident that the הֶ is interrogative; as the definite הֶ is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together—thus, הַבְּרָכָה, which is contrary to the genius of the language.

ו and (from וו a hook plug), is used to express junction, and connection in general: as, זרע וקציר וקר, Seed-time and harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night (Gen. viii. 22). And with the definite article, וה and the: as, לך יהוה, הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד Thine, O Lord, [is] the-greatness, and-the strength, and-the-glory, and-the-victory, and-the-majesty (1 Chron. xxix. 2).

ב in, with (probably, from בוא to enter, to come in), is used to express the relations denoted by the ablative case, or by the prepositions, in, with on, among, at, &c.: as, בְּאֶרֶץ in-a-land, בְּאֶבֶן with-a-stone, בְּהַר on-a-mountain, בְּיִשְׂרָאֵל amongst-Israel, בְּדָבָר in, on, or with a word or thing.

כ as (probably from כה thus, in this manner; or from (כָּה) כָּכָה, so, thus,) is used to express comparison and proportion generally, and answers to the words as, so, according to, about, almost, &c.: as, כְּאֶרֶץ as-a-land, כְּעֶבֶד as-a-servant, כְּאֵפָה about-an-ephah, כְּדָבָר as-a-word.

ל to, for (from אל to,) is used to express the relations of tendency and purpose, denoted by the dative case, or by the words to, for, in order, &c.: as, לְאֶרֶץ to-a-land, לְדָבָר to or for-a-thing.

Obs. 1.—To express the relations denoted by the letters ל, כ, ב, definitely, either ה is annexed, as בְּהַדְּבָר in-the-word,

בְּהַדְבָּר as-*the-word*; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בְּהַדְבָּר in-*the-word*, בְּהַדְבָּר as-*the-word*, לְהַדְבָּר to-*the-word**.

2.—When ה occurs before these prefixes, it indicates inter-rogation: thus, לְהַבִּין to-*the-son* הִלְבִּין if-*to-the-son* ?

* the prefixes ל, ב, ו, are frequently added to other words: as, גָּדוֹל וְקָטָן *great and-small*, אֲנִי וְהוּא *I and-he*, אָכַל וְשָׁתָה *he-eat and-drunk*, לֶאֱכַל וְלִשְׁתּוֹת *to-eat and-to-drink*, &c. Their proper points are (:)—thus, ל, ב, ו, ! The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

- I. ! is changed into י (pronounced אִי) before words beginning with either of the labials פ, מ, ו, ב, ; or before words beginning with any letter having Sh'va: as, יַבְגָּד and-*a-garment*, יַדְבֵּשׁ and-*honey*.
- II. It is changed into ׀ before words having a distinctive accent on the first letter: as, לֶחֶם וַיַּיֵּן *bread and-wine*.
- III. Before words beginning with Sh'va, the letters ל, ב, ו, receive (־ו): as, בְּהַדְבָּר in-*the-word-of* בְּהַדְבָּר as-*the-word-of*, לְהַדְבָּר to-*the-word-of*. Before the gutturals, definitely, or in pause, they follow the same rule as the definite ה. (Art. 40).
- IV. Before words beginning with ׀, the letters ל, ב, ו, receive (־וּ, ׀ becoming quiescent: as, יְהִי he-*shall-be*, וְיְהִי and-he-*shall-be*, יְמֵי *days-of*, בְּיְמֵי in-*the-days-of*, בְּיְמֵי as-*the-days-of*.
- V. Before the semi-vowels (־וּ) (־וּ׃) (־וּ׃), they receive the corresponding short vowel: as, אֱמֶתְךָ *truth*, וְאֱמֶתְךָ and-*truth*, בְּאֱמֶתְךָ in-*truth*, &c.: וְאֲנִי לְחֶצִי, בְּחֶצִי, בְּחֶצִי, וְחֶצִי, חֶצִי *half*.
- VI. Before אֱלֹהִים *God*, they take (־וּ); א becoming quiescent: thus, וְאֱלֹהִים, לְאֱלֹהִים, &c.

מ or מ*, from מן *from* is used to express the relation of *origin, cause*: as, מְגוֹי from-*a-nation*, מְדַבֵּר from-*a-thing*, מְדַבֵּר from-*speaking*, מְאִישׁ from or out-of-*a-man*, &c. ; and with the definite article, מֵה from-*the*: as, מֵהַמִּדְבָּר from-*the desert*.

Obs.—After adjectives, it denotes the comparative degree: as, הַזֶּקֶן מְצוּר מְצוּר stronger-*than a-rock*.—(See Adjectives, Art. 87.)

41. To the preceding may be added the particle אֵת or אֶת, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, 'In the beginning God created אֵת הַשָּׁמַיִם the heaven, אֶת הָאָרֶץ and the earth;' כְּבוֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ 'Honor thy-father and-thy-mother;' וְיִשְׂרָאֵל אָהַב אֶת- יוֹסֵף 'And-Israel-loved Joseph.'

VII. Before אֲרָנִי and its variations, also before יְהוֹה they take (-): as, אֲרָנִי, לְאֲרָנִי, וְאֲרָנִי, וְיְהוֹה, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

* מ before the gutturals.

‡ From this punctuation of the prefixes before the word יְהוֹה, it is evident that the word was anciently pronounced יְאֲרָנִי. Had it been pronounced *Jehovah*, as some learned men suppose, the points must have been יְיְהוֹה, בְּיְהוֹה, וְיְהוֹה as the words in No. IV.

Exercise.

Translate and analyse the following words :—

*גֵּרָ, וְדֹרָ, בְּדֹרָ, בְּדֹרָ, לְדֹרָ, מִדֹּרָ, הַדֹּרָ,
הַדֹּרָ, וְהַדֹּרָ, בְּהַדֹּרָ, בְּהַדֹּרָ, וּבְהַדֹּרָ, הַבְּהַדֹּרָ, בְּהַדֹּרָ,
בְּהַדֹּרָ, מִהַדֹּרָ, וּמִהַדֹּרָ, אֶת-הַדֹּרָ :

†אָרֶץ, הָאָרֶץ, וְהָאָרֶץ, בָּאָרֶץ, בָּאָרֶץ, וּבָאָרֶץ, בָּאָרֶץ,
בָּאָרֶץ, לָאָרֶץ, וּלְאָרֶץ, לָאָרֶץ, וּלְאָרֶץ, מֵאָרֶץ, וּמֵאָרֶץ,
מִהָאָרֶץ, אֶת-הָאָרֶץ :

‡חָכָם, וְחָכָם, הַחָכָם, בְּהַחָכָם, לְחָכָם, לְחָכָם,
מִחָכָם : §חֲכָמָה, הַחֲכָמָה, וְהַחֲכָמָה, בְּהַחֲכָמָה,
בְּהַחֲכָמָה, לְחֲכָמָה, וּלְחֲכָמָה, מִחֲכָמָה :

Render the following into Hebrew :—

A day||, and a day, as a day, in a day, to a day, and to a day ;
the day, and the day, as the day, in the day, to the day, from the
day, and from the day ; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the
woman, and a woman, from a woman, from the woman, and from
the woman.

The slave**, a slave, and the slave, and a slave, a slave ? as a
slave, as the slave, to a slave, to the slave, from a slave, from the
slave, and to the slave.

* A way, or road.

† Land, earth.

‡ A wise man.

§ Wisdom.

|| יוֹם

¶ אִשָּׁה

** עֶבֶד

AFFIXES.

42. The following are the principal Affixes:—

הַ־ . . . with the accent on the last syllable, is used to denote the feminine gender: as, אִישׁ a man, אִשָּׁה a woman, נְבִיא a prophet, נְבִיאָה a prophetess; פּוֹקֵד a visitor, פּוֹקֵדָה a female visitor.

Obs. הַ־ with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חֶרֶן Haran, חֶרֶןָה towards Haran; נֹגֵב the south, נֹגֵבָה towards the south. Nouns terminating in הַ, change that letter into ת: as, מָרָה Marah, מָרָתָה to Marah.

הַ־ without the accent, is likewise added, sometimes, by way of euphony: as, לַיְלָה for לַיְלַיְלַי night. In such cases הַ is said to be *Paragogic*.

תַ־ . . . with the accent on the penultimate, is used to denote the feminine participle: as, שׁוֹפֵט one that judges, a judge; f. שׁוֹפֵטָה: also שׁוֹפֵטָה.

ים־ . . . is used to indicate the plural of masculine nouns: as, נְבִיאִים prophets, פּוֹקְדִים visitors, יוֹם a day, יָמִים days; שָׁנָה a year, שָׁנִים years.

ים־ . . . is used to express two of a kind: as, יוֹמִים two days, שְׁנָתַיִם two years.

ות . . . is used to express the plural feminine: as, נַעֲרָה a girl, a young woman, נַעֲרוֹת girls; דְּלֶת p. דְּלֶתוֹת doors.

The following affixes are used to denote the possessive Pronouns:—

	שִׁיר a song, <i>m.</i>	שִׁירָה a song, <i>f.</i>
י־my	שִׁירִי my song	שִׁירָתִי my song
ךְ thy, <i>m.</i>	שִׁירְךָ thy — <i>m.</i>	שִׁירָתְךָ thy — <i>m.</i>
ךְ thy, <i>f.</i>	שִׁירְךָ thy — <i>f.</i>	שִׁירָתְךָ thy — <i>f.</i>
ו־his	שִׁירָו his —	שִׁירָתוֹ his — <i>m.</i>
הָ her	שִׁירָהּ her —	שִׁירָתָהּ her —
נוּ our	שִׁירֵנוּ our —	שִׁירָתֵנוּ our —
כֶּם your	*שִׁירְכֶם your — <i>m.</i>	שִׁירָתְכֶם your — <i>m.</i>
כֶּן your, <i>f.</i>	*שִׁירְכֶן your — <i>f.</i>	שִׁירָתְכֶן your — <i>f.</i>
ם־their, <i>m.</i>	שִׁירָם their — <i>m.</i>	שִׁירָתָם their — <i>m.</i>
ן־their	שִׁירָן their — <i>f.</i>	שִׁירָתָן their —

When the things possessed are plural.

	שִׁירִים songs, <i>m.</i>	שִׁירֹת songs, <i>f.</i>
י־my	שִׁירֵי my songs	שִׁירֹתַי my songs
ךְ thy, <i>m.</i>	שִׁירֵיךָ thy — <i>m.</i>	שִׁירֹתֶיךָ thy — <i>m.</i>
ךְ thy, <i>f.</i>	שִׁירֵיךָ thy — <i>f.</i>	שִׁירֹתֶיךָ thy — <i>f.</i>
ו־his	שִׁירָיו his —	שִׁירֹתָיו his —
הָ her	שִׁירֵיהָ her —	שִׁירֹתֶיהָ her —
נוּ our	שִׁירֵינוּ our —	שִׁירֹתֵינוּ our —
יְכֶם your	*שִׁירֵיכֶם your — <i>m.</i>	שִׁירֹתֵיכֶם your — <i>m.</i>
יְכֶן your, <i>f.</i>	*שִׁירֵיכֶן your — <i>f.</i>	שִׁירֹתֵיכֶן your — <i>f.</i>
יָהֶם their, <i>m.</i>	*שִׁירֵיהֶם their — <i>m.</i>	שִׁירֹתֵיהֶם their — <i>m.</i>
יָהֶן their, <i>f.</i>	*שִׁירֵיהֶן their — <i>f.</i>	שִׁירֹתֵיהֶן their — <i>f.</i>

* כֶּם, כֶּן, הֶם, הֶן, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

41. To the preceding affixes may be added, the termination י, ית, and יה, by which patronymics, or nouns denoting extraction, are formed from proper names: as, עִבְרִי a Hebrew, f. עִבְרִית, or עִבְרִיָּה, from עֵבֶר Heber; עַמּוֹנִי an Ammonite, f. עַמּוֹנִית, from עַמּוֹן Ammon.

Exercises.

Add the possessive pronouns to the following nouns:—

גִּבּוֹר a strong man, like נִשְׂרָה; סוּס a horse, like תּוֹרָה a law, סֵפֶה a hut, like נִשְׂרָה; נִשְׂרָה like תּוֹרָה.

Render the following into English:—

גַּמְלִים * , וְהַגְּמָלִים , וּבְגַמְלִים , לַגְּמָלִים ,
 לַגְּמָלִיךָ , גַּמְלִיָּה , גַּמְלָה , וּגְמַלְיָהּם , וְלַגְּמַלְיָהּם :
 מֶלֶךְ † , וּמְלֶכֶךְ , לְמֶלֶךְ , הַמֶּלֶךְ , וְהַמְּלֶכֶךְ , הַמְּלֶכֶךְ ,
 מִמְּלֶכֶךְ , מִהַמְּלֶכֶךְ , בְּמֶלֶכֶךְ , לְמֶלֶכֶךְ , וְלַמְּלֶכֶךְ , לְהַמְּלֶכֶךְ , תְּכַמְּלֶכֶךְ ,
 בְּהַמְּלֶכֶךְ , מִלְּכִי , בְּמִלְּכִי , מְלַכְךָ , מְלַכְךָ , מְלַכּוֹ , בְּמִלְּכּוֹ ,
 מִלְּכָה , וְלַמְּלָכָה , מְלַכָּם , בְּמִלְּכָם , וּמְלַכָּם , הַמְּלַכָּם ,
 בְּמִלְּכָם , לְמִלְּכָם , וְהַמְּלַכָּם , מְלַכְנוּ , לְמִלְּכְנוּ , מְלַכְכֶם ,
 מְלַכְיָהּ , מְלַכְיָהּם , וּמְלַכְיָהּם , מְלַכָּה ‡ , וְהַמְּלַכָּה , מְלַכּוֹת ,
 לְמְלַכּוֹת :
 מְלַכּוֹת § , מְלַכּוֹתֶיךָ , בְּמְלַכּוֹתַי , וּמְלַכּוֹתַי , לְמְלַכּוֹתַי .

* Camels. † A king. ‡ A queen. § A kingdom, royal, reign.

מְלָכוֹתֵם , בְּמַלְכוֹתֵם : מַמְלָכָה * , וּמַמְלָכָה , וְהַמְּמַלְכָה ,
 בְּמַמְלָכָה , בְּמַמְלָכָה , וּמַמְמַלְכָה , מַמְלַכְתִּי , מַמְלַכְתְּךָ ,
 מַמְלַכְתֵּנוּ , מַמְלַכּוֹת , וְהַמְּמַלְכוֹת :

GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are—

1st. Names of males and their functions: as, שֵׁם *Shem*, אָב *a father*, כֹּהֵן *a priest*.

2nd. Names of nations, rivers, and mountains: as, עַם *a people*, כְּנָעַן *Canaan*, נָהָר *a river*, יַרְדֵּן *the Jordan*, כְּרִמְל *Carmel*, סִינַי *Sinai* †.

* Kingdom.

† To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction; considering those objects which manifest themselves by their power and activity—as, for instance, the Wind, the Sun, &c.—as masculine; and, on the contrary, those that appeared of a passive nature—as, for instance, the Earth, the Moon, &c.—as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something

3rd. Names of seasons and months : as, אָבִיב *the Spring*, חֶרֶף *Winter*, נִסָּן *Nisan*.

4th. Names of metals : as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, and עֹפֶרֶת *lead*, which is supposed to be feminine.

analogous to sex. These explanations are, however, not at all satisfactory ; for, independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on either supposition, the different names belonging to the same object must have retained the same gender : but this is contrary to fact. Thus, for instance, of the two names לַיָּרֵחַ, יָרֵחַ, given to the *Moon* ; the first is masculine, and the second, *feminine* ; and of the three denominations of the *Sun*, שֶׁשִׁׁיטָּה, חַמָּה, חֶרֶם, the first is feminine, the second, masculine, and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language ; and they did it in a very simple way : viz., by adding ה—a mere breathing, and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יָלֵד *a child, boy*, יְלֵדָה *a girl* ; נַעַר *a lad, youth*, נַעֲרָה *a lass, maiden* ; שְׂעִיר *a he-goat*, שְׂעִירָה *a she-goat* ; כֶּבֶשׂ *a lamb*, כֶּבֶשָׂה *a ewe-lamb* ; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest

43. Of the feminine are—

1st. Names of females and their functions: as, שָׂרָה *Sarah*, צִלְהָ *Zillah*, אִם *a mother*.

2nd. Names of countries and cities: as, אֲשׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3rd. Names of the double members of the human body*: as, אָזֶן *ear*, רֶגֶל *foot*.

4th. Names having the following terminations:—
הָ, as בְּרָכָה *a blessing*; or יָה, as, עֵבְרִיָה *a Hebrew woman*.

תָּה, as אִמְנָת *a nurse*, קְטֹרֶת *incense*, תְּפִאָּרַת *glory*, אֱמֶת *truth*.

תָּה, as קָרְחַת *a burning, a fever*, נְחֹת *quietness, pleasure*,
תָּה, as רֵאשִׁית *beginning*, תְּבִנִית *form, pattern*, עֵבְרִית *a Hebrew woman*.

וֵת, as מְלָכֻת *a kingdom*; or וֹת, as אָחֻת *as sister*.

at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender; or, as *Aben-Ezra* has expressed it, in his usual laconic style, כָּל שֵׂאִין בּוֹ רוּחַ חַיִּים זָכָרְהוּ וְנִקְבָּהוּ “*Whatever has no life, male it or female it.*” This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

* Except יָד *a hand*, עֵין *an eye*, which are used in both genders.

44. Many nouns are used in both genders, and are therefore said to be of the *common gender*: as, רֵיחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

Amongst these may be numbered the *Epicene*: as, גַּמֵּל *a camel*, דָּב *a bear*, יוֹנָה *a dove*, חֲסִידָה *a stork*, male or female.

Exercise.

Render the following into Hebrew:—

As my songs, *m.* And from thy *f.* songs, *f.* Their *m.* songs *m.* and her song. My camel and his camels. To her camels. And to her camels. And from the king and queen. To her kings and to the queen. To her king and to the queen. From their kings and from the queen. As my king and as your kings. And to the queens. My kingdom and thy kingdom. Her kingdom and his kingdom. From kingdom to kingdom. Our kingdom and the kingdoms. And in my law. As their laws. And from thy law. As my hut. And from thy huts. And to the strong man.

FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p.41), are formed by adding הַ or תַּ to the masculine: as, מֶלֶךְ *a king*, מַלְכָּה *a queen*; גָּדוֹל *great, m.* גְּדוּלָה *f.*; אוֹמֵן *an educator, foster-father*, אֹמֶנֶת *a foster-mother, a nurse*; פּוֹקֵד *a visitor*, פּוֹקֵדָה or פּוֹקֵדֶת *f.**

* Some receive Dagesh in the last radical: as, אָדוּם *m. red.* *f.* אֲדָמָה; קָטוֹן *m. small, little, f.* קִטְנָה.

Obs. 1.—Masculine nouns terminating in הַ, form their feminine by changing (ם) into (ן); as רֹעֵה a shepherd, רֹעֵהָ a shepherdess*.

2.—Those that terminate in ח or ע, receive ת־ן instead of ת־ן; as, שׁוֹמֵעַ a hearer, f. שׁוֹמְעָה or שׁוֹמְעַת; בֹּרַח one that runs from danger, f. בֹּרַחַת †.

3.—Many nouns express their gender by different words: as, אב father, אם mother; חמור a he-ass, שתון a she-ass; חתן a bridegroom, בִּלְהָ a bride; עבד m. a servant, f. שִׁפְחָה a bond-maid ‡.

4.—The feminine of אחָ a brother, is אחותָ sister; of בן a son בת daughter; of חם a father-in-law, חמיותָ a mother-in-law.

NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

Formation of the Plural Number Masculine.

Masculine nouns form their plural mostly by adding י־ם § to the singular: as, מֶלֶךְ a king, מְלָכִים ¶ kings. — (Vide Affixes, p. 41.)

* In some of the derivative verbs, the ה is changed into ית־ (See Verbs).

† Those that terminate in א, receive only an additional ת: as, נִשָּׂא m. a carrier, f. נִשְׂאָה or נִשְׂאָת.

‡ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine such as are peculiar to females.

§ The ם is often omitted; especially when the singular terminates in ם: as, גוֹי a nation, גוֹיִם (instead of גוֹיִיִם) nations; לוֹי (instead of לוֹיִי) a Levite, לוֹיִם (instead of לוֹיִיִם) Levites; ׀ is likewise frequently omitted: as, אֹת a sign, p. אֹתָת instead of אֹתוֹת.

¶ Also מְלָכִין, which is, however, a *Chaldaism*, and ought, therefore, to be considered as an exception.

Formation of the Plural Number Feminine.

47. Feminine nouns form their plural, by adding וֹת to the singular: as, בְּאֵר a well, בְּאֵרוֹת.—(Vide p. 41.)

Obs. 1.—Those that terminate in הַ or ת, change these terminations into וֹת: as, נַעֲרָה a girl, נַעֲרוֹת girls; בְּתוּלָה a virgin, בְּתוּלוֹת virgins; אֲנָרָה a letter, אֲנָרוֹת letters; טַבַּעַת a ring, טַבַּעוֹת rings; כְּתוֹנֶת a coat, כְּתוֹנוֹת tunicks. Some, however, retain the ת: as, דְּלֶת a door, דְּלֶתוֹת doors; קֶשֶׁת a bow, קֶשֶׁתוֹת bows; לַנֶּיֶךְ lance, לַנֶּיֶכּוֹת lances.

2.—Those which terminate in יָה or יַת change these terminations into יוֹת: as, נְבִירָה a strange woman, נְבִירוֹת strange women; עִבְרִית a Hebrew woman, p. עִבְרִיּוֹת.

3.—Those that terminate in וֹת, change (ו) into (וֹ), and add יוֹת: as, מַלְכוּת a kingdom, מַלְכוּוֹת kingdoms.

4.—Many masculine nouns take וֹת for their plural: as, אָב a father, אָבוֹת fathers; כִּסֵּא a seat, throne, p. כִּסְאוֹת; and many nouns feminine take יַת for their plural: as אֶבֶן a stone, p. אֶבְנִים; שְׂעֵרָה barley, p. שְׂעֵרִים.

5.—Some nouns take indiscriminately either the masculine or feminine plural*: thus, דוֹר a generation, p. דוֹרִים or דוֹרוֹת; שָׁנָה a year, p. שָׁנִים or שָׁנוֹת; חֲלוֹן a window, p. חֲלוֹנִים or חֲלוֹנוֹת.

6.—The names of liquids, seasons, metals †, and some collectives, are always used in the singular number: as, זָהָב gold, כֶּסֶף silver, יַיִן wine, שֶׁמֶן oil; אֶרֶב spring, חֹרֶף winter, חוֹל sand, אֶבֶק dust

* See Note, p. 44.

† Also חֲלוֹנֵי, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אַהֲבָה *love**, שְׂנֵאָה *hatred*, &c.

Obs. 7.—Some are used in the plural only: as חַיִּים *life*, רַחֲמִים *mercy*, פְּנִים *the visage, face*, פְּלִיּוֹת *reins*, אֲרוֹת *stables*.

8.—The following are rather irregular in the formation of their plural: as, בַּת (instead בָּנָה or בְּנֵת) *a daughter*, *p.* בָּנוֹת; אַחֹת *a sister*, *p.* אַחֵיּוֹת; שׂוֹר *an ox*, *p.* שְׂוָרִים; שׁוּק *an open place, a market*, *p.* שְׁוָקִים; אִישׁ *a man*, *p.* אִישִׁים, but more frequently אֲנָשִׁים; אִשָּׁה *a woman*, *p.* אִשׁוֹת, but more frequently נְשִׁים.

DUAL.

41. The dual expresses two of a kind; and is formed by adding יָם to the singular, whether it be masculine or feminine: as, יוֹם *day* יָמִים *days*, יוֹמִים *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אֲלָפַיִם *two thousands*; נֶעַל *a shoe*, נֶעְלוֹת or נֶעְלָיִם *shoes* נֶעְלָיִם *a pair of shoes*; דֶּלֶת *a door or gate*, דְּלָתוֹת *gates*, דְּלָתַיִם *double doors*.

Obs. 1.—Nouns terminating in הָ, change this letter into ת: as, שָׁנָה *a year*, שְׁנַתַּיִם *two years*; מֵאָה *a hundred*, מֵאָתַיִם *two hundred*.

2.—Things that are double by nature or art, are used in the

* Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus, חֲכָמוֹת *wisdoms*, i. e. *the sciences*; תְּבוּנוֹת *understandings*, i. e. *different objects or degrees of understanding*.

dual instead of the plural: as עֵין *an eye*, עֵינַיִם *eyes*; * יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלַיִם *feet*; שֵׁפָה *lip*, שֵׁפָתַיִם *lips*; אָזֶן *ear*, אָזְנַיִם *ears*.

Obs. 3.—מֵאֲזָנַיִם *a pair of scales, a balance*; מְלֻקְחָיִם *pincers, tongs*; דְּתָיִם *a hand mill* (consisting of two stones,) admit not of the singular number.†

4.—The following, and a few other nouns, form their dual by adding יַיִם- to the plural: thus, חוֹמָה *a wall*, חוֹמוֹת *f. walls*, חוֹמוֹתַיִם *double walls*; רְבוּאָה *a myriad*, רְבוּאוֹת *myriads*, רְבוּאוֹתַיִם *two myriads*.

Exercise.

Give the signification of the following, and form their feminine gender:—

בּוֹרַחַ, שׁוֹמֵעַ, נְבִיאַ, גְּדוֹלַ, אָרוֹם, רְעָה, שׁוֹפֵט, מְלֶךְ,
אִישׁ, חֵתָן, עֶבֶד, אָח, בֵּן, נְכָרִי, עֶבְרִי, יֶלֶד, כֶּבֶשׂ

Give the signification and form the plural of the following:—

פּוֹקֵד, נְבִיאַ, גְּמֹל, שִׁיר, סוּם, גְּבוּר, שִׁירָה, דּוֹר,
בְּאֵר, גַּעְרָה, מַבְעֵת, חֲגִית, קִשְׁתַּ, כֶּפֶא, חֲלוֹן, בַּת, שׁוֹר,
שׁוֹק אַחוֹת

* Some of these are found in the plural number; but then they have mostly different significations: thus עֵינֹת *springs, fountains*; יָדוֹת *tenons, portions*; רַגְלִים *times*; as יְשַׁלֵּט רַגְלִים *three times* (lit. *steps*); &c.

† To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

Give the signification and form the dual of the following:—

יוֹם, אֶלֶף, נָעַל, דָּלַת, רֶגֶל, יָד, אֶזֶן, מֵאָה, שָׁנָה, שָׁפָה,
חוֹמָה, רְבוּאָה

Render the following into English:—

תָּנָה¹ בְּנִי² לִבִּי³ לִי וְעֵינַי⁴ דְּרָבִי⁵ תִצְרְנָה⁶: אֶל-
תַּלְדִּי⁷ בְּדַרְדֵּךְ * חַטָּאִים⁸, מְנַע⁹ רִגְלִי¹⁰ מִנְתִּיבֹתָם¹¹, כִּי¹²
רִגְלֵיהֶם לָרַע¹³ יָרוּצוּ¹⁴: כְּבֹד¹⁵ אֶת-יְיָ מֵהוֹנָה¹⁶, וּמֵרֵאשִׁית¹⁷
כָּל-תְּבוּאֹתָיָה¹⁸ כְּבֹד אֶת-אָבִי¹⁹ וְאֶת-אִמִּי²⁰: לֵךְ²¹ אֶל-
נִמְלָה²² עֲצַל²³, רֵאֵה²⁴ דְּרָבְיָהּ וְחַכֵּם²⁵: אֲשֶׁר-אֵין-לָהּ²⁶
רֹצֵן²⁷ שֹׁמֵר²⁸ וּמִשַּׁל²⁹, תְּכִין³⁰ בְּקִיץ³¹ לַחֲמָה³² אֲגַרָה³³
בְּקִצִיר³⁴ מֵאֲכָלָהּ³⁵: אָמַר-עֲצַל³⁶ + אֲרִי³⁷ בְּחוּץ³⁸, שָׁחַל³⁹
בְּדַרְדֵּךְ, בְּרַחוּבֹת⁴⁰ אֲרֻצָּה⁴¹:

¹ Give. ² בֶּן Son, *p.* בְּנִים. ³ לֵב Heart. ⁴ עֵין Eye. ⁵ דֶּרֶךְ Way.
⁶ They shall observe. ⁷ Go not. * Insert *of*. ⁸ Sinner. ⁹ Withhold.
¹⁰ רֶגֶל Foot. ¹¹ A path. ¹² For. ¹³ Evil. ¹⁴ They run. ¹⁵ Honor.
¹⁶ הוֹן Wealth. ¹⁷ First, chief. ¹⁸ תְּבוּאָה Produce. ¹⁹ אָב Father.
²⁰ אִם Mother. ²¹ Go. ²² Ant. ²³ Sluggard. ²⁴ See. ²⁵ And be wise.
²⁶ Which not to her, *i. e.* who has neither. ²⁷ Chief. ²⁸ Overseer.
²⁹ Ruler. ³⁰ She provideth. ³¹ Summer. ³² לֶחֶם Bread, provi-
sion. ³³ She gathereth. ³⁴ Harvest. ³⁵ Food. ³⁶ The sluggard says.
+ There is. ³⁷ A lion. ³⁸ Without, street. ³⁹ An old lion. ⁴⁰ A
wide place, a market. ⁴¹ I shall be slain.

הַבְּנוֹת * בְּנֵיתַי, וְהַבְּנִים * בְּנֵי, וְהַצֵּאן² * צֵאנִי, וְלִבְנֵיתַי
מֵה-אֲעֹשֶׂה³, אוֹ לְבִנְיָהּ: אֶת-בְּנֹתָם נִקְחִי לָנוּ וְאֶת-

בְּנֵי־גֵרִים נָתַן לָהֶם : בְּנֵי־כֶסֶם תִּתְּנוּ לָנוּ וְנִשְׂאת בְּנוֹתֵינוּ תִקְחוּ ⁷
 לָכֶם : בְּנֵי־גֵרִים ⁸ וּבְזִקְנֵינוּ ⁹ בְּבָנֵינוּ וּבְבָנוֹתֵינוּ בְּצִיאָנוּ
 וּבְבִקְרֵינוּ ¹⁰ נֵלֵךְ ¹¹ : לֹא־תַעֲשֶׂה כָל־מְלָאכָה ¹² אַתָּה וּבְנֵךְ
 וּבִתְךָ עֲבָדְךָ ¹³ וְאִמְתְּךָ ¹⁴ וּבְהִמְתְּךָ ¹⁵ וְגֵרְךָ ¹⁶ אֲשֶׁר ¹⁷
 בְּשַׁעְרֵיךָ ¹⁸ : לֵךְ ¹⁹ מֵאֶרֶץךָ ²⁰ וּמִמּוֹלְדֹתֶיךָ ²¹ וּמִבֵּית אֲבִיךָ אֶל־
 הָאָרֶץ אֲשֶׁר־אֶרְאֶךָ ²² : אֶל אֶרֶץ וְאֶל מוֹלְדֹתַי תֵּלֵךְ־
 וְלָקַחְתָּ ²³ אִשָּׁה לְבְנִי מִמִּשְׁפַּחַתִּי ²⁴ וּמִבֵּית ²⁵ אָבִי :

¹ בַּת a daughter, *p.* בְּנוֹת. * Are. ² Cattle, sheep. ³ What shall I do ? ⁴ We will take. ⁵ We will give. ⁶ Ye shall give. ⁷ Ye shall take. ⁸ גֵּרִים A boy, youth, *p.* גֵּרִים. ⁹ זָקֵן An old man, *p.* זָקֵן. ¹⁰ בָּקָר Horned cattle. ¹¹ We must go. ¹² Ye shall not do any work. ¹³ עֶבֶד A servant, slave. ¹⁴ אִמָּה A female slave. ¹⁵ בְּהֵמָה or בְּהֵמֹת cattle. ¹⁶ A stranger. ¹⁷ Who is. ¹⁸ שַׁעַר A gate, *p.* שַׁעַרִים. ¹⁹ Go. ²⁰ אֶרֶץ Land, country. ²¹ Birth-place. ²² Which I will show thee. ²³ Thou shalt go and take. ²⁴ מִשְׁפַּחָה A family. ²⁵ בַּיִת A house, בֵּית house of.

CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes מ, ל, כ, ב, and by the particle אֶת (Art. 40, 41), or by the prepositions לְ, מִן, *to*, *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.

Absolute and Constructive state of Words.

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶר *a servant, slave, p.* עֶבְרִים; דָּבָר *a word, p.* דְּבָרִים; כֶּלִי or כְּלֵי *a vessel, p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

- עֶבֶר אַבְרָהָם . . *servant of Abraham, or Abraham's servant,*
 עֶבְרֵי אַבְרָהָם . . *servants of Abraham,*
 דָּבָר הַמֶּלֶךְ . . *the word of the king.*
 דָּבָר שֶׁקֶר . . *a word of falsehood, i. e. a false word*,*
 דְּבָרֵי אֱמֶת . . *words of truth, or true words,*
 כֶּלִי בַרְזֶל . . *a vessel of iron, or an iron vessel,*
 כֵּלֵי כֶסֶף . . *vessels of silver, or silver vessels.*

53. In all these instances, it is the first word that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

* These examples show clearly the origin of *Adjectives*.

limited. By way of further illustration, let us take the general term עֶבֶר in the following sentence:—
 עֶבֶר לֹא יוֹסֵר עֲבָדָא ‘A servant will not be corrected by words’ (Prov. xxix.) Here עֶבֶר is used indefinitely, and means any servant ; but as the sense is complete, the word עֶבֶר is said to be in an *independent* or in an *absolute state** ; but in the phrase וַיֹּאמֶר עֶבֶר אַבְרָהָם ‘And [the] servant-of Abraham (or Abraham’s servant) said,’ עֶבֶר is used in a restrictive sense ; and as it depends on the following word אַבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence**. Thus, also, in the phrase לְרַחֵץ רַגְלֵי עֲבָדָי ‘To wash [the] feet-of [the] servants-of my lord,’ אֲדַנִּי רַגְלֵי feet of, and עֲבָדָי servants of, are in a state of *dependence* or *construction* : the absolute state of the first, being עֲבָדָי servants, and of the second, רַגְלֵי feet.

54. The noun which is put in a state of construction, must precede that which defines or qualifies it : thus, מוֹסֵר אָב a father’s instruction (not אָב מוֹסֵר) ; הַמֶּלֶךְ בֵּית הַמֶּלֶךְ the king’s house (not בֵּית הַמֶּלֶךְ).

55. The definite ה, when required, is placed before the definite word, but not before the word in

* This state of the noun is denominated by Hebrew grammarians, נִפְרָד *separated* ; whereas, the constructive or dependent is called קְמוּיָה or נִקְמוּיָה *approached*. It would, perhaps, be better to name the first, the *independent* state, and the second, the *dependent* state. However, for the sake of convenience, we shall *sometimes* denominate the first, the *Nominative* ; and the second, the *Genitive*.

construction; because this is already defined by the word which follows it: thus, as in the preceding example, **בֵּית הַמֶּלֶךְ** (but not **הַבַּיִת הַמֶּלֶךְ**, nor **הַבַּיִת מֶלֶךְ**).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by **מִקְנֵה**, and then loses its principal accent: as, **גַּן** a garden, **גַּן-עֵדֶן** [the] garden of Eden, **מֶלֶךְ-סֹדֶם** king of Sodom.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

בַּיִת a house,	בֵּית house of,	בַּיִת תְּפִלָּה house of prayer,
יָד a hand,	יַד hand of,	יַד הַמֶּלֶךְ the hand of the king.

58. Nouns terminating in **הַ**, change this termination into **תַּ**: as, **שִׁירָה** a song, **שִׁירַת דָּוִד** the song of my beloved, **תּוֹרָה** a law, **תּוֹרַת מֹשֶׁה** the law of Moses.

Those that terminate in **הָ**, retain the **ה**, but change (ו) into (..): as, **מַחֲנֶה** a camp, **מַחֲנֶה יִשְׂרָאֵל** Israel's camp, **מִקְנֶה** cattle*, **מִקְנֶה אָבִיכֶם** the cattle of your father.

59. The following have their *absolute* and *constructive state* singular alike:—

* But the genitive of **מִקְנֶה** a purchase, is **מִקְנַת**.

When the **ה** is merely added for the sake of euphony, it is rejected in the genitive: as, **לַיְלָה** night, **לַיִל** night of.

1st. All names whose vowels are immutable (see Ch. III.): as, שִׁיר *a song*, עִיר *a city*, בְּרִית *a covenant*, סוּס *a horse*, רוּחַ *the wind*, קוֹל *voice*, גֵּר *a stranger*, so-journer, אֲסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אוֹיֵב *an enemy*, &c.

2nd. All nouns of the following forms—[a] פֶּעַל: as, אוֹן *ear*, חֹדֶשׁ *a month*, שֹׁחַד *a bribe*, &c. [b] פֻּעַל as, מֶלֶךְ *a king*, חַסֵּד *mercy*, נָעַר *a boy*, שָׁחַר *the dawn*, &c. [c] פִּעֵל: as, סֵפֶר *a book*, אֶפֶר *ashes*.

3rd. All feminine nouns having the following terminations—תַּ, וַת, תַּ, יַת: as, עֲטֹרֶת *a crown*, בְּתוּלַת *an under-garment*, יְרִידוֹת *friendship*, תוֹלַעַת *a worm*, רֵאשִׁית *beginning*.

60. The plural and dual terminations, יַם and יָם are changed into יַי: as, דְּבָרִים *words*, דְּבָרֵי הָאִישׁ *the-words-of-the-man*; נָשִׁים *women, wives*, נְשֵׁי הַמֶּלֶךְ *the king's wives*; עֵינַי *eyes*, הָאֵנָשִׁים *the-eyes-of the men*.

61. The plural termination וַת remains unchanged, but the preceding vowels suffer a slight alteration: as, אָבוֹת *fathers*, אָבוֹתַי אָבוֹת *thy fathers' fathers*; בְּרָכוֹת *blessings*, בְּרָכוֹת שָׁמַיִם *blessings of heaven*.

Exercise.

Render the following into Hebrew—

The king of Israel. The law of God. The words of my Lord. The house of my fathers. The song of Moses. The way of sinners. A word of truth. The eyes of the woman. The hands of my

sister. The vessels of the house. The blessings of thy father. The sons of my friend. The first of all thy produce. Your father's cattle. The king's camp.

The annexed Tables will enable the student to see the principal modifications of nouns at one view.

EXPLANATION OF THE TABLES.

TABLE I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1, contains the pronominal affixes, and their powers.

No. 2, contains a noun masculine, with the pronominal affixes.

No. 3, a noun feminine terminating in η with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as η לְרַבִּי to my word; objective אֶת־רַבִּי

my word, וְלִדְבָרִי *from my word*, יְדַבֵּרִי *and my word*, &c. וְלִדְבָרֵךְ *and to his word*; יְדַבְּרִי *as my words*, בְּדַבְרֶיהָ *as her words*, יְדַבְּרֶיהָ *and thy words* f.; וּמִדְבָרֵיהֶם *and from their words*, &c.: בְּתוֹרָתִי *in my law*, וּתוֹרָתִי *and my laws*, בְּתוֹרָתָיו *in his laws*, וּבְתוֹרָתְךָ *and in thy law*, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

Obs.—Participles being frequently used as nouns, are varied like them: as, שׁוֹמֵר *a keeper, guardian*, שׁוֹמֵר הַבָּלִים *the keeper of the vessels*, הַשְּׁמֹרִים *the keepers*, שְׁמֹרֵי הַבַּיִת *the keepers of the house*, וְלִשְׁמֹרֵי תוֹרָתִי *and to the keepers of my law*, or *to those who keep my law*.

No. 2. contains an example of an Infinitive mood with the pronominal affixes: as, פָּקֹד *to visit*, פָּקְדִי *my visiting*, פָּקְדֶיךָ *thy visiting*, &c.; שָׁמֹר *to keep, to guard*, שְׁמֹרֵי *my keeping*, or *guarding*.

63. *Obs.* 1. — Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes מ, ל, ב, כ, as, בְּפָקֹד *in visiting*, בְּפָקֹד *as visiting*, לְפָקֹד *for visiting*, or *to visit*, i. e. *for the purpose of visiting*; מִפָּקֹד *from visiting*; and also the pronominal affixes בְּפָקְדִי *in my visiting*, i. e. *being engaged in the act*; בְּפָקְדִי *as my visiting*, לְפָקְדֹךָ *to his visiting*, מִפָּקְדֹךָ *from, by, or because of his visiting*, בְּפָקְדֶיךָ *in thy visiting*, &c.

2.—In the latter case, the pronominal affixes have sometimes an objective signification: לְשָׁמְרוֹ *to keep him*; לְעִבְדָּהּ וּלְשָׁמְרָהּ *to cultivate her, and to keep her*. (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number: as, לִי *to me*, לְךָ *to thee*; others, those of the plural number: as, לְאֵל *to*, לְאֵלַי *to me*, לְאֵלֶיךָ *to thee*.

The student may, by way of exercise, decline the following words: אֹר light, עֵד a witness, like, שִׁיר (p. 42). Thus אֹרִי, עֵדִי. תְּפִלָּה a prayer like שִׁירָה (ibid). Thus, תְּפִלָּתִי—לֵבב the heart, like דָּבָר;—אֹרָה light, like תּוֹרָה;—שׁוֹמֵר a keeper, like פֶּנֶקֶד;—פְּקוּדָה one that is visited, like אֶהְיֶה;—שָׁמַר to keep, like פָּקֵד.

65. From the preceding rules and observations, it is evident that the modification of nouns is principally expressed by prefixes and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which, such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language, may pass on at once to the 4th chapter.

CHAPTER III.

ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

Introductory Remarks.

66. It has already been remarked, (Art. 29—30), that in consequence of the removal of the accent — which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes — such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted: by which means the words

are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms* of the words and their Etymology (though often on *usage* only †) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians ‡ have endeavoured to abridge the labour, by distributing

* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words עֵד *a witness* עֵד *a name*, and, צֶלֶל *shadow*, have apparently the same form; yet, the grammatical form of the first is פֶּל, (Art. 25, p. 27,) the (..) of which is immutable, and it is therefore inflected thus, עֵדִי, עֵדִים, עֵדֵי, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form פֶּע; the (..) being mutable, it is inflected thus: שָׁמַי, שָׁמַיִם, שָׁמַיִת, &c. The third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form פֶּל-ל. The (..) is likewise mutable, and the second letter receives *Dagesh* on being augmented: thus, צֶלֶל, צֶלֶלִי, צֶלֶלְךָ.

† Thus, זֶאֵב and זֶאֵבִים have the same grammatical form (פֶּעל), yet the first retains (..) thus, זֶאֵבִי, זֶאֵבִים; but the second changes (:), into (-), and (..) into (-:) in the genitive plural: thus, זֶאֵבִים. Thus, likewise, דָּבָר and דְּבָרִים are both of the form (פֶּעל), yet the former is inflected, דָּבָר, דְּבָרִי, דְּבָרִים, &c., but the latter, דְּבָרִי, דְּבָרִים, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

‡ *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word; and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

Immutable and Mutable Vowels.

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters, א, י, ו : as, (א־) in חַבַּר *a chamber*, רָשָׁא* *a poor man*; (י־), in רֵישׁ *poverty*, בֵּין *between*; (ו־), in בִּים *a purse, bag*†; (ו־), in גִּוּר‡ *a whelp*; and (ו־) or (ו־) not followed by (ו־) or (ו־) as בּוֹם§ *a cup*, כֹּהֵן *a priest, minister*.

* This word is sometimes written without א : thus, רֵשׁ; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (י־): as, גִּדִּי *a kid*, אַרִּי *a lion*, which change (י־) into (ו־) or into (:); thus גִּדִּים, אַרְיִים (אֶרֶץ); as חֲלִי *sickness*, חֲלִיו (אֶרֶץ): as, מְרִי *rebellion*, מְרִים.

‡ ו־ is sometimes changed into (ו־); as, שָׁבַע *a week, p.* שְׁבַע; מְלָכּוֹת *kingdom, p.* מְלָכוֹת.

§ ו־ is sometimes changed into (ו־) followed by Dagesh: as אָדוּם *red, f.* אָדָּמָה *p.* אָדָּמִים אָרוּם *naked*, forms its plural אָרוּמִים. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.



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CLASSIFICATION OF NOUNS.—TABLE V.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
I.	אֹרְךָ	אֹרְכֶם	אֹרְכֵנוּ	אֹרְכֵיךָ	אֹרְכֵיךָ	אֹרְכֵיךָ	אֹרְכֵיךָ	אֹרְכֵיךָ	אֹרְכֵיךָ	אֹרְכֵיךָ	אֹרְכֵיךָ	אֹרְכֵיךָ light.	פֹּל
	אֹרְיָהֶם	אֹרְיָכֶם	אֹרְיָנוּ	אֹרְיָיְךָ	אֹרְיָיְךָ	אֹרְיָיְךָ	אֹרְיָיְךָ	אֹרְיָיְךָ	אֹרְיָיְךָ	אֹרְיָיְךָ	אֹרְיָיְךָ	אֹרְיָיְךָ p.	
	צְדִיקְךָ	צְדִיקְכֶם	צְדִיקְנוּ	צְדִיקְיְךָ	צְדִיקְיְךָ	צְדִיקְיְךָ	צְדִיקְיְךָ	צְדִיקְיְךָ	צְדִיקְיְךָ	צְדִיקְיְךָ	צְדִיקְיְךָ	צְדִיקְיְךָ a just man.	
	צְדִיקְיָהֶם	צְדִיקְיָכֶם	צְדִיקְיָנוּ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ	צְדִיקְיָיְךָ p.	
II.	דָּמְךָ	דָּמְכֶם	דָּמְנוּ	דָּמְיְךָ	דָּמְיְךָ	דָּמְיְךָ	דָּמְיְךָ	דָּמְיְךָ	דָּמְיְךָ	דָּמְיְךָ	דָּמְיְךָ	דָּמְיְךָ blood.	פֶּל
	דָּמְיָהֶם	דָּמְיָכֶם	דָּמְיָנוּ	דָּמְיָיְךָ	דָּמְיָיְךָ	דָּמְיָיְךָ	דָּמְיָיְךָ	דָּמְיָיְךָ	דָּמְיָיְךָ	דָּמְיָיְךָ	דָּמְיָיְךָ	דָּמְיָיְךָ p.	
	שׁוֹעֲלְךָ	שׁוֹעֲלְכֶם	שׁוֹעֲלְנוּ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ	שׁוֹעֲלְיְךָ a fox.	
	שׁוֹעֲלְיָהֶם	שׁוֹעֲלְיָכֶם	שׁוֹעֲלְיָנוּ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ	שׁוֹעֲלְיָיְךָ p.	
III.	קָצִירְךָ	קָצִירְכֶם	קָצִירְנוּ	קָצִירְיְךָ	קָצִירְיְךָ	קָצִירְיְךָ	קָצִירְיְךָ	קָצִירְיְךָ	קָצִירְיְךָ	קָצִירְיְךָ	קָצִירְיְךָ	קָצִירְיְךָ harvest.*	פֶּעִיל
	קָצִירְיָהֶם	קָצִירְיָכֶם	קָצִירְיָנוּ	קָצִירְיָיְךָ	קָצִירְיָיְךָ	קָצִירְיָיְךָ	קָצִירְיָיְךָ	קָצִירְיָיְךָ	קָצִירְיָיְךָ	קָצִירְיָיְךָ	קָצִירְיָיְךָ	קָצִירְיָיְךָ p.	
	מְלִיצֶם	מְלִיצְכֶם	מְלִיצְנוּ	מְלִיצְיְךָ	מְלִיצְיְךָ	מְלִיצְיְךָ	מְלִיצְיְךָ	מְלִיצְיְךָ	מְלִיצְיְךָ	מְלִיצְיְךָ	מְלִיצְיְךָ	מְלִיצְיְךָ an interpreter.	
	מְלִיצְיָהֶם	מְלִיצְיָכֶם	מְלִיצְיָנוּ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ	מְלִיצְיָיְךָ p.	
IV.	דָּבָרְךָ	דָּבָרְכֶם	דָּבָרְנוּ	דָּבָרְיְךָ	דָּבָרְיְךָ	דָּבָרְיְךָ	דָּבָרְיְךָ	דָּבָרְיְךָ	דָּבָרְיְךָ	דָּבָרְיְךָ	דָּבָרְיְךָ	דָּבָרְיְךָ a word.	פֶּעִיל
	דָּבָרְיָהֶם	דָּבָרְיָכֶם	דָּבָרְיָנוּ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ	דָּבָרְיָיְךָ p.	
V.	זָקֵנְךָ	זָקֵנְכֶם	זָקֵנְנוּ	זָקֵנְיְךָ	זָקֵנְיְךָ	זָקֵנְיְךָ	זָקֵנְיְךָ	זָקֵנְיְךָ	זָקֵנְיְךָ	זָקֵנְיְךָ	זָקֵנְיְךָ	זָקֵנְיְךָ an old man.	פֶּעִיל
	זָקֵנְיָהֶם	זָקֵנְיָכֶם	זָקֵנְיָנוּ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ	זָקֵנְיָיְךָ p.	
VI.	דָּרָבְךָ	דָּרָבְכֶם	דָּרָבְנוּ	דָּרָבְיְךָ	דָּרָבְיְךָ	דָּרָבְיְךָ	דָּרָבְיְךָ	דָּרָבְיְךָ	דָּרָבְיְךָ	דָּרָבְיְךָ	דָּרָבְיְךָ	דָּרָבְיְךָ a way.	פֶּעִיל
	דָּרָבְיָהֶם	דָּרָבְיָכֶם	דָּרָבְיָנוּ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ	דָּרָבְיָיְךָ p.	
	נְעָרְךָ	נְעָרְכֶם	נְעָרְנוּ	נְעָרְיְךָ	נְעָרְיְךָ	נְעָרְיְךָ	נְעָרְיְךָ	נְעָרְיְךָ	נְעָרְיְךָ	נְעָרְיְךָ	נְעָרְיְךָ	נְעָרְיְךָ a boy.	
	נְעָרְיָהֶם	נְעָרְיָכֶם	נְעָרְיָנוּ	נְעָרְיָיְךָ	נְעָרְיָיְךָ	נְעָרְיָיְךָ	נְעָרְיָיְךָ	נְעָרְיָיְךָ	נְעָרְיָיְךָ	נְעָרְיָיְךָ	נְעָרְיָיְךָ	נְעָרְיָיְךָ p.	

The accent is on the last syllable, except before the affixes הַי, הַי, הַי, הַי, הַי, where it is on the penultimate.

* Or a reaper.

CLASSIFICATION OF NOUNS.—TABLE VI.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute State.	Form.	
VI. CONTINUED	1	ספרים	1	ספרכם	ספרנו	ספרה	ספרו	ספרך	ספרך	ספרי	ספר	ספר a book.	פעל	
	1	ספריהם	1	ספריכם	ספרינו	ספריה	ספריו	ספרוך	ספרוך	ספרי	ספרים	p.		
	1	חדשים	1	חדשכם	חדשנו	חדשה	חדשו	חדשך	חדשך	חדשי	חדש	חדש a month.	פעל	
	1	חדשיהם	1	חדשיכם	חדשנו	חדשה	חדשיו	חדשוך	חדשוך	חדשי	חדשים	p.*		
	1	אילים	1	אילכם	אילנו	אילה	אילו	אילך	אילך	אילי	איל	איל a ram.	פיל	
	1	איליהם	1	איליכם	אילנו	אילה	איליו	אילוך	אילוך	אילי	אילים	p.		
	1	מותם	1	מותכם	מותנו	מותה	מותו	מותך	מותך	מותי	מות	מות	death.	פעל
	1	מותיהם	1	מותיכם	מותנו	מותיה	מותיו	מותוך	מותוך	מותי	מותים	p.		
VII.	1	חלים	1	חליכם	חלינו	חליה	חליו	חליך	חליך	חלי	חלי	+ חלי sickness.	פעל	
	1	חליהם	1	חלייכם	חלינו	חליה	חליו	חליוך	חליוך	חלי	חלים	p.		
	1	כלים	1	כליכם	כלינו	כליה	כליו	כליך	כליך	כלי	כלי	+ כלי a vessel.	פעל	
	1	כליהם	1	כליכם	כלינו	כליה	כליו	כליך	כליך	כלי	כלים	p.		
	1	שמות	1	שמותכם	שמותנו	שמה	שמו	שמוך	שמוך	שמי	שם	שם a name.	פל	
	1	שמותיהם	1	שמותיכם	שמותנו	שמותיה	שמותיו	שמותוך	שמותוך	שמותי	שמות	שמות	p.	
	1	אויבים	1	אויביכם	אויבנו	אויבה	אויבו	אויבך	אויבך	אויבי	אויב	אויב an enemy.	פועל	
	1	אויביהם	1	אויביכם	אויבנו	אויביה	אויביו	אויבוך	אויבוך	אויבי	אויבים	p.		
VIII.	1	חצים	1	חציכם	חצינו	חציה	חציו	חצך	חצך	חצי	חץ	חץ an arrow.	פל	
	1	חציהם	1	חציכם	חצינו	חציה	חציו	חצוך	חצוך	חצי	חצים	p.		
	1	גמלים	1	גמליכם	גמלינו	גמלה	גמלו	גמלך	גמלך	גמלי	גמל	גמל a camel.	פעל	
	1	גמליהם	1	גמליכם	גמלינו	גמליה	גמליו	גמלך	גמלך	גמלי	גמלים	p.		

* Or חדשים.

+ In pause חלי, חלי.

¶ Or חלים.

CLASSIFICATION OF NOUNS.—TABLE VII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII.	CONTINUED.	1	סלם	1	סלכם	סלנו	סלה	סלו	סלך	סלי	סל	סל a basket.	פל
		2	סליהם	1	סליכם	סלינו	סליה	סליו	סליך	סלי	סלי	סלים p.	
		1	הקם	1	הקכם	הקנו	הקה	הקו	הקך	הקי	הק	הק a law.	
		1	הקיהם	1	הקיכם	הקיני	הקיה	הקיו	הקיך	הקיו	הקי	הקיו	
IX.		1	קנם	1	קנכם	קננו	קנה [†]	קנהו	קנך	קני	קנה	קנה a reed.*	קעה
		1	קניהם	1	קניכם	קנינו	קניה	קניו	קניך	קני	קני	קנים p.	
		1	רעם	1	רעכם	רענו	רעה	רעו	רעך	רעי	רעי	רעה a shepherd.	
		1	רעיהם	1	רעיכם	רעינו	רעיה	רעיו	רעיך	רעיו	רעי	רעים p.	
X.		1	מעשם	1	מעשכם	מעשנו	מעשה [§]	מעשהו	מעשך	מעשי	מעשה	מעשה work.	פעה
		1	מעשיהם	1	מעשיכם	מעשינו	מעשיה	מעשיו	מעשיך	מעשי	מעשי	מעשים p.	
		1	סגלחם	1	סגלחכם	סגלחנו	סגלחה	סגלחו	סגלחך	סגלחי	סגלח	סגלה a treasure.	
		1	סגלותיהם	1	סגלותיכם	סגלותינו	סגלותיה	סגלותיו	סגלותיך	סגלותי	סגלות	סגלות p.	
XI.		1	תורחם	1	תורחכם	תורחנו	תורחה	תורחו	תורחך	תורחי	תורת	תורה a law.	תועה
		1	תורחיהם	1	תורחיכם	תורחינו	תורחיה	תורחיו	תורחיך	תורחתי	תורות	תורות p.	
		1	שנתם	1	שנתכם	שנתנו	שנתה	שנתו	שנתך	שנתי	שנת	שנה a year.	
		1	שנותיהם	1	שנותיכם	שנותינו	שנותיה	שנותיו	שנותיך	שנותתי	שנות	שנות p.	
XII.		1	ברכתם	1	ברכתכם	ברכתנו	ברכתה	ברכתו	ברכתך	ברכתי	ברכת	ברכה a blessing.	פעלה
		1	ברכותיהם	1	ברכותיכם	ברכותינו	ברכותיה	ברכותיו	ברכותיך	ברכותי	ברכות	ברכות p.	
		1	מלכתם	1	מלכתכם	מלכתנו	מלכתה	מלכתו	מלכתך	מלכתי	מלכת	מלכה a queen.	
		1	מלכותיהם	1	מלכותיכם	מלכותינו	מלכותיה	מלכותיו	מלכותיך	מלכותתי	מלכות	מלכות p.	

* Or a branch of a candlestick.

† Or קנה

§ Or מעשה

CLASSIFICATION OF NOUNS.—TABLE VIII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.	
XII. CONTINUED.	ז	נַעֲרָתְכֶם	ז	נַעֲרָתְכֶם	נַעֲרָתָנוּ	נַעֲרָתָהּ	נַעֲרָתוֹ	נַעֲרָתְךָ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרָת	נַעֲרָה a girl.	פִּעֻלָּה	
	ז	נַעֲרֹתֵיהֶם	ז	נַעֲרֹתֵיכֶם	נַעֲרֹתֵינוּ	נַעֲרֹתֶיהָ	נַעֲרֹתָיו	נַעֲרֹתֶיךָ	נַעֲרֹתֶיךָ	נַעֲרֹתִי	נַעֲרֹת	נַעֲרֹת p.		
	ז	שִׁפְחָתְכֶם	ז	שִׁפְחָתְכֶם	שִׁפְחָתָנוּ	שִׁפְחָתָהּ	שִׁפְחָתוֹ	שִׁפְחָתְךָ	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחָת	שִׁפְחָה a bondmaid.	Ibid.	
	ז	שִׁפְחֹתֵיהֶם	ז	שִׁפְחֹתֵיכֶם	שִׁפְחֹתֵינוּ	שִׁפְחֹתֶיהָ	שִׁפְחֹתָיו	שִׁפְחֹתֶיךָ	שִׁפְחֹתֶיךָ	שִׁפְחֹתִי	שִׁפְחֹת	שִׁפְחֹת p.		
	ז	חֻכְמָתְכֶם	ז	חֻכְמָתְכֶם	חֻכְמָתָנוּ	חֻכְמָתָהּ	חֻכְמָתוֹ	חֻכְמָתְךָ	חֻכְמָתְךָ	חֻכְמָתִי	חֻכְמָת	חֻכְמָה wisdom.	פִּעֻלָּה	
	ז	חֻכְמוֹתֵיהֶם	ז	חֻכְמוֹתֵיכֶם	חֻכְמוֹתֵינוּ	חֻכְמוֹתֶיהָ	חֻכְמוֹתָיו	חֻכְמוֹתֶיךָ	חֻכְמוֹתֶיךָ	חֻכְמוֹתִי	חֻכְמוֹת	חֻכְמוֹת p.		
XIII.	ז	עֲטֹרָתְכֶם	ז	עֲטֹרָתְכֶם	עֲטֹרָתָנוּ	עֲטֹרָתָהּ	עֲטֹרָתוֹ	עֲטֹרָתְךָ	עֲטֹרָתְךָ	עֲטֹרָתִי	עֲטֹרָת	עֲטֹרָת a crown.	פִּעֻלָּת	
	ז	עֲטֹרוֹתֵיהֶם	ז	עֲטֹרוֹתֵיכֶם	עֲטֹרוֹתֵינוּ	עֲטֹרוֹתֶיהָ	עֲטֹרוֹתָיו	עֲטֹרוֹתֶיךָ	עֲטֹרוֹתֶיךָ	עֲטֹרוֹתִי	עֲטֹרוֹת	עֲטֹרוֹת p.		
	ז	טַבַּעְתְּכֶם	ז	טַבַּעְתְּכֶם	טַבַּעְתָּנוּ	טַבַּעְתָּהּ	טַבַּעְתּוֹ	טַבַּעְתְּךָ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעַת	טַבַּעַת a ring.	פִּעֻלָּת	
	ז	טַבַּעֲוֵיהֶם	ז	טַבַּעֲוֵיכֶם	טַבַּעֲוֵינוּ	טַבַּעֲוֵיהָ	טַבַּעֲוֵיו	טַבַּעֲוֵיךָ	טַבַּעֲוֵיךָ	טַבַּעֲוֵי	טַבַּעֲוֹת	טַבַּעֲוֹת p.		
IRREGULAR.	ז	אָבִיהֶם	ז	אָבִיכֶם	אָבִינוּ	אָבִיהָ	אָבִיו הוּא	אָבִיךָ	אָבִיךָ	אָבִי	אָב אָבִי	אָב a father.	אָבֹת	
	ז	אָבוֹתֵיהֶם	ז	אָבוֹתֵיכֶם	אָבוֹתֵינוּ	אָבוֹתֶיהָ	אָבוֹתָיו	אָבוֹתֶיךָ	אָבוֹתֶיךָ	אָבוֹתִי	אָבוֹת	אָבוֹת p.		
	ז	אֲחֵיהֶם	ז	אֲחֵיכֶם	אֲחֵינוּ	אֲחֵיהָ	אֲחִיו הוּא	אֲחִיךָ	אֲחִיךָ	אֲחִי	אֲחִי אֲחִי	אֲחִי a brother.	אֲחִים	
	ז	אֲחֵיהֶם	ז	אֲחֵיכֶם	אֲחֵינוּ	אֲחֵיהָ	אֲחִיו	אֲחִיךָ	אֲחִיךָ	אֲחִי	אֲחִי	אֲחִים p.		
	ז	אֲחֹתְכֶם	ז	אֲחֹתְכֶם	אֲחֹתָנוּ	אֲחֹתָהּ	אֲחֹתוֹ	אֲחֹתְךָ	אֲחֹתְךָ	אֲחֹתִי	אֲחֹת	אֲחֹת a sister.	אֲחֹת	
	ז	אֲחֹתֵיהֶם	ז	אֲחֹתֵיכֶם	אֲחֹתֵינוּ	אֲחֹתֶיהָ	אֲחֹתָיו	אֲחֹתֶיךָ	אֲחֹתֶיךָ	אֲחֹתִי	אֲחֹת	אֲחֹת p.		
	ז	בָּתְּכֶם	ז	בָּתְּכֶם	בָּתָנוּ	בָּתָהּ	בָּתּוֹ	בָּתְּךָ	בָּתְּךָ	בָּתִּי	בָּת	בָּת a daughter.	בָּנוֹת	
	ז	בָּנוֹתֵיהֶם	ז	בָּנוֹתֵיכֶם	בָּנוֹתֵינוּ	בָּנוֹתֶיהָ	בָּנוֹתָיו	בָּנוֹתֶיךָ	בָּנוֹתֶיךָ	בָּנוֹתִי	בָּנוֹת	בָּנוֹת p.		
	ז	פִּיהֶם	ז	פִּיכֶם	פִּינוּ	פִּיהָ	פִּיו פִּיהוּ	פִּיךָ	פִּיךָ	פִּי	פִּי	פִּי	פִּי mouth.	שָׂה
	ז	שֵׁיהֶם	ז	שֵׁיכֶם	שֵׁינוּ	שֵׁיהָ	שֵׁיו שֵׁיהוּ	שֵׁיךָ	שֵׁיךָ	שֵׁי	שֵׁה	שֵׁה a lamb.		

Observe.—(τ) and (..) are likewise immutable when they are either a compensation for *Dagesh*; as the first (τ) in חָרֵשׁ (instead of חֲרֵשׁ), *an artist*; the first (..) in חָרֵשׁ (instead of חֲרֵשׁ) *a deaf person*; or in words derived from verbs of the 5th Conjugation (עו'): as, זָרַח *a stranger, p.* זָרִים, *f.* זָרָה, &c. עָדַר *a witness, p.* עָדִים, *f.* עָדָה:—and from the 8th Conjugation (כְּפֹלִים): as, מָגֵן *a shield, p.* מְגִנִּים.

2nd.—All short vowels followed by a letter having *dagesh**: as, בְּלָהַ *a bride*, אֲבָר *a husbandman*, סֵלַם *a ladder*, &c.—(See part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'va final*†: as, מִנְחָה *an offering*, שֻׁלְחָן *a table*, especially when the first letter is formative: as, מִשְׁפָּט *judgment*, אֲזָרָה *a native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar words will therefore be retained: as, הַרְיוֹן *conception*, מִשְׁפָּחָה *a family*, נְחֻמָּה *consolation*, בְּהִלָּה *terror* זְכָרוֹן *remembrance*, &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (פְּעֻלָּה); as, בְּרֻכָּה *a blessing*, where it is changed into (.): See class XI.)—and in the form (פְּעִי), where it is changed into (.) or (׃).

Obs.—Vowels not included in the preceding rules are mostly *mutable*.

CLASSIFICATION OF NOUNS.

68. Nouns may be distributed into thirteen Classes.—(See the annexed Tables.)

* Except אָפַר, from which we find אֲפָרָה and אֲפָרָיָה.

† Except the forms פְּעֻלָּה and פְּעֻלָּה: as, שִׁפְחָה *a handmaid*, מַלְכָּה *a queen*, נְעָרָה *a young woman*, which change their short vowels into (:); thus, נְעָרוֹת, מַלְכוֹת, שִׁפְחוֹת.

‡ Except בְּהִרָת *a bright spot, p.* בְּהִירוֹה; הַזְיוֹן *a vision, gen.* הַזְיוֹן *p.* מִרְפָּבוֹת; מִרְפָּבָה *a chariot, gen.* מִרְפָּבֹת *p.*

I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אֹר *light*, קוֹל *the voice*, צַדִּיק *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּל)—as, זָר *a stranger*, (lit. separated) רָם *exalted, superior*, שָׂר *a singer*, שָׂר or שֵׁר *a prince*, צָר or צַר* *an oppressor*.

(פָּל and פֶּעַל†)—as, זָר *a wreath, border*, גָּר *a sojourner*, נֵר *a lamp*; שָׂר *a relation*, כָּאֵב *pain*.

(פָּל† and פֶּעַל)—as, פִּים *a purse*, מִין *a sort, species*, קִיר *a wall*; גַּבִּיר *a master*, שְׁבִיל *a path*.

(פֶּעַל and פֹּלֵל§)—as, אֹר *light*, עוֹר *skin*, כֹּחַ|| *strength*; חֲמוֹר *an ass*, שָׂר *leaven*.

* The genitive singular of these words is שֵׁר and צַר. Of the former we find likewise שֵׁרְכֶם *your prince*; otherwise they retain (ר): thus שָׂרִים, שָׂרִי, שָׂרִיָּה, &c., צַרִּים, צַרִּי, &c.

† Except פָּאֵר, which has already been noticed.

‡ Except עִיר *a city*, p. עִירִים, עִירִי, עִירִיָּה.

§ Except יוֹם *a day*, p. יוֹמִים or יָמוֹת; *gen. p.* יָמִי or יָמוֹת—יָמִי, יָמוֹד, &c.; יָמִיָּה, יָמִיָּה, &c.; *dual*, יוֹמִים—Except likewise, שׁוֹר *an ox*, p. שָׂרִים; חוֹתֵן *a thorn*, חוֹתִים or חוֹתִים.

|| See the second Note in the following page.

(פּוֹל and פֶּעַל) — as, גּוֹר *a whelp*, רוּחַ † *the wind*, לֵחַ † *a table, board*; גְּבּוּל *a boundary*, לְבוּשׁ *a garment*.

(פֶּעַל, פֶּעֹר, † פֶּעֹר) — as, אַדְיָר *mighty*, עֲרִיץ (for עֲרִיץ) *a tyrant*; גִּבּוֹר *a hero*, שִׁכָּר *a drunkard*; עַמּוּד *a pillar*; תַּנּוּר *an oven*.

(פֶּעֹל, פֶּעֹל, פֶּעֹל) — as, פֶּעֶמֶץ *a bell*; שְׁלֵטוֹן *might, power*; חֶסְרוֹן *want*, אֲבִיּוֹן *a poor, needy person*.

(מִפֶּעֹל, מִפֶּעֹל) { as, מַשְׁחִית *a destroyer*; מִטְמוֹן *a treasure*;
(מִפֶּעֹל, מִפֶּעֹל) { מְלָבוּשׁ *a garment*; מְזֻמּוֹר *a song*.

(תִּפְעֹל, תִּפְעֹל) { as, תִּגְרוֹף *the fist*, תִּכְרוֹחַ *a chick*; תִּלְמִיד
(תִּפְעֹל) { *a disciple*; תִּעֲנוּג *pleasure*.

(פֶּעֹר-ת-ת) { as, אַחֲרֵית *end*, מְלָכּוּת *kingdom*; שְׂאֵרֵית *a*
(פֶּעֹל-ת) { *remnant*; רֵאשִׁית (for רֵאשִׁית) *beginning*.

To the preceding may be added many words of the following forms: — (פֶּלֶל): as, חִלְלוֹן *a window*. — Root, חָלָל. (פֶּעֹר-ת):

*Except שׁוּק *a marked, p.* שְׁנָקִים; דִּיד *a kettle, p.* יְדִירִים.

† The vowel under ח is denominated פְּתַח גְּנוּבָה *Furtive Pathach*. It is dropped in the process of declension: as, בְּחִי, בְּחִי.

† Except צִפּוֹר *a bird, p.* צִפּוֹרִים.

§ *p.* מִלְּבַיִת. Thus also from תַּתְּמִית *the nether, or lower part, p.* תַּתְּמִית.

as, גְּלוּת *captivity*: Root, גִּלָּה.—(פָּעַתָּה): as, כִּסְוֹת *a covering, garment*.—(פָּעַתָּה): as, הַנֵּיטָה * *a lance*. (מוֹצֵא): as, מוֹצֵא *an outlet, or going out*: Root, יָצָא; מוֹרָא *fear*, † —(מוֹצֵא): as, מַשָּׂא *a burden*: Root נָשָׂא.—(מוֹפְעָא): as, מְקַרְא *a convocation*.—(תִּיעוּל): as, תִּירוּשׁ *new wine*.—(עֲלֵעַל): as, צִיאָצִיא *production, issue*: Root, יָצָא.

Obs.—Most words of the form פָּעַל, as יָקָר *honour, respect*, † כְּתָב *a writing*, retain (ט) in the genitive singular, and in the absolute plural: as, עֵנֶק *a neck-chain*, *p.* עֵנֶקִים; some, however, take (-) in the genitive singular, and *dagesh* on being inflected; thus, זְמַן *time, season*; *gen.* זְמַנִּי; זְמַנִּים, *p.* זְמַנִּים. Many words of the form פָּעַל receive likewise *dagesh*: as, הָדָם *a myrtle*, *p.* הָדָסִים; מְעַט *little*, *p.* מְעַטִּים *few*; אֲנָם *a pond*, *p.* אֲנָמִים. Sometimes, however, *dagesh* is omitted: as, אֲנָמִיהֶם. From דְּבַשׁ *honey*, we find דְּבִשִּׁי.

II.

69. The second class comprehends monosyllables having mutable (ט) as, דָּם *blood*, derived from verbs of the 7th conjugation (לָהֶ), and dissyllables which have a similar vowel for their *ultimate* and an *immutable* vowel for their *penultimate*: as, אוֹצֵר *a treasure*, מוֹסֵר *correction*.

* *Plural* חֲנִיתוֹתֵיהֶם, חֲנִיתוֹת or חֲנִיתֵיהֶם.

† Yet, of this we find מוֹרָאָם.

‡ The only inflections with which this word (כְּתָב) is found in Scripture, are כְּתָבָה and כְּתָבָם; but in the later writings we find it inflected in the following manner:—כְּתָב, *gen.* כְּתָב or כְּתָב—כְּתָבִי, &c. כְּתָבֵי, כְּתָבֵיהֶם, &c.

Obs.—The change consists in this,—1st, (ר) is changed mostly into (-) in the genitive singular and before the heavy affixes : as, דָּגִים, *gen.* דָּם, דְּמָמָם (for דְּמָמָם) ; אֹצֵר *gen.* אוֹצְרִים, &c. 2nd, In the genitive plural, and before the heavy affixes, (ר) is entirely omitted (Sh'va being substituted for it): thus, *p.* דְּמִים, *gen.* דְּמִיָּה, &c. ; *p.* אוֹצְרוֹת, *gen.* אוֹצְרוֹת (See Paradigms, No. II.).

Words of the following form belong to this Class:—

(פֶּעַ) as, יָד* *a hand*, דָּג *a fish*.—(פִּיעֵל, פִּועֵל, פִּוּעֵל) as, הַיְכָל *a palace*, עֲוָגָב *a musical instrument, a harp*, כּוֹכָב *a star*. (פֶּעַל, פֶּעֶל, פֶּעֻל) : as, גַּנָּב *a thief*, כֶּכֶר *a talent*, סֻלָּם *a ladder*. (פֶּעֻל, פֶּעֶל, פֶּעֻל) : as, כִּבְשָׁן *a furnace*, קָרְבָּן *an offering*, שֻׁלְחָן, *a table*.—(מִפְּעַל, מִפְּעֵל, מִפְּעֻל) : as, מָסָךְ *a curtain, covering*, מְאֻרָּח *a native*, מִשְׁכָּן *a tabernacle, a dwelling-place*, מִשְׁפָּט *judgment*.—(מִפְּעֵל, מִפְּעֻל, מִפְּעֵל) : as, מִסַּע *a removing, march*, מְוִסָּד *a foundation*, מְוִשָּׁב *a sojourner*.

III.

71. The third Class comprehends words which have a mutable (ר) or (..) in their penultimate, and

* From יָד we find יְדָם, יְדָיו *your hand*.

† Several words of this and the following forms take *dagesh* : as, אֹפֶן *a wheel*, שׁוֹשָׁן *a rose*, מִשְׁנָב *a high place, a place of refuge*. *p.* אוֹפְנִים, שׁוֹשָׁנִים, מִשְׁנָבִי, &c. These belong to the eighth class.

‡ Some words of these and the preceding forms retain (ר) in the genitive plural, &c.; others reject it: as, מִטַּע *a plant*, מִטְּעֵי; מִטְּעֵי, מִטְּעֵי; מִטְּעֵי, מִטְּעֵי, &c.

an immutable vowel in their ultimate syllable: as, קציר *harvest*, מליין *an interpreter*, ברוך *blessed*, עצבון *pain, labour*.

The change consists in substituting (:) for (τ) and (·); thus, קציר, *gen.* קציר, קצירי &c.: מליי*, מליצי, מליצד, &c. עצבון, *gen.* עצבון, — עצבונג, עצבונגי, &c.

Observe.—As two *Sh'vas* cannot begin a word, it follows that in words wherein (τ) is preceded by (:); as, רעבון *hunger*, פרוון *an unvalled town*, the (:) must be changed into a vowel; and hence from the first we have in the genitive רעבון, and from the second פרווני *his*, &c.

Words of the following forms belong to this class:—

(פעיל, פּעיל, ‡ פעול, † פעיל) as, נדיב *a generous, liberal man*; ארון *a master, lord*; ברוך *blessed*; אמן *faithful*.

(פעלון, פּעלון) as, זכרון, פרוון *a remembrance*.

(פּעלון, פּעלון) as, ששון *joy*; יגון *sorrow*. (פּפול): as, מקום *a place*; (פּפיל): as, מליין *an intelligent man, an interpreter*.

* (·) is, however, retained in the genitive singular: as, מליין, *gen.* מליין.

† Except שליש *an officer* (perhaps of the third rank) and שבוע *a week*, which retain (τ): thus, נשבועות, שלישים; to distinguish them from נשבועות, שלישים the third time, נשבועות *oaths*.

‡ A few words of this form, as טהור *pure*, גדול *great*, change ו into short (τ) on being joined to another word by Makkeph: thus, טהר-גדל. Several words of this form take *dagesh*, and change (ו) into (ו): as, אדום *red, p.* אדומים *naked, p.* אדומים.

IV.

72. The fourth Class comprehends all dissyllables having (ֿֿ) or (ֿֿֿ) for their vowels: as, דָּבָר *a word*, לֵבָב *the heart*.

The change consists, 1st—in substituting (:) for the *penultimate* (ֿ) or (ֿֿ) and in changing (ֿ) *ultimate* into (-) in the genitive singular, and before the affixes כֶּם, בֶּן; thus, דָּבָר, דְּבַר, דְּבָרָם, דְּבָרֶיךָ, &c.; דְּבָרֶיךָ, דְּבָרֶיךָ, &c.; דְּבָרֶיךָ, &c.—2nd. In the genitive plural and before the heavy affixes, penultimate (ֿ) or (ֿֿ) are changed mostly into (.), more rarely into (-)*; and ultimate (ֿ) into (:); thus, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ.

Words of the following forms belong to this class:—

(ֿֿֿֿֿ) — as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בָּשָׂר *flesh*.

(ֿֿֿֿֿֿֿ) — as, שֵׁעָר *a hair*, עֵנָב *a grape*, צֵלַע *a rib*, עֵנָף *a twig*, &c.

V.

73. The fifth Class comprehends dissyllables having mutable (ֿֿֿ) for their *ultimate*, and mutable (ֿ) for their *penultimate*: as, זָקֵן *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (ֿֿֿֿֿֿֿ):

* Thus חָכָם *a wise man*, gen. חָכְמִים, p. חָכְמַי, gen. p. חָכְמֵי; כָּנָף *a wing*, dual and p. כְּנָפַי, gen. p. כְּנָפֵי.

† Some words of this form take *dagesh*: as, גָּמֵל *a camel*, שָׂרָף *the rabbit*, *jerboa*; קָטָן *little*: thus גָּמֵל, גָּמֵל, גָּמֵלִי, גָּמֵלֶיךָ, &c. They belong, of course, to the 8th class. חָלָב *milk*, has its genitive singular חָלָבִי; לָבָן *white*, לָבָן.

as, הָצַר *a court*, כֶּבֶד *the liver*, קָצַר *short*, יָתַד *a plug, nail, &c.*; (פָּעֵא)*: as, טָמֵא *unclean*, מְלֵא *full, &c.*

Obs.—יָרֵךְ *the thigh*, כֶּתֵף *the shoulder*, גֶּרֶר *a hedge*, גָּזַל *plunder, robbery*, from their *gen. s.* thus—פָּתַח, יָהַד, גָּזַל or גָּזַל, גֶּרֶר or גֶּרֶר.

VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, יָדָרֵךְ *a way or road*, שַׁעַר *a gate*, סֵפֶר *a book*, חֹדֶשׁ *a month*, לַיְלִית *night*, אִינוּן *iniquity, vanity*.

Words of this class have their genitive and absolute state singular alike; except those of the form פָּעַל (as מוֹת *death*), which drop (◌), and change (◌) into (◌) in their genitive singular, and retain (◌) in their inflections: thus, מוֹתִי, מוֹתוֹ, &c. And those of the form פִּיל (as אֵיל *a ram*), which drop the (◌), and change (◌) into (◌) in the genitive singular; retaining (◌) in their inflections; thus, אֵילִי, אֵילֶךָ, &c. From עוֹל *wrong, injustice*, we find, however, *gen. s.* עוֹל instead of עוֹל; עוֹלוֹ instead of עוֹלוֹ, *f.* עוֹלָה; but *p.* עוֹלוֹת.

Words of the following forms belong to this class:

(פָּעַל, פָּעַל)—as, מֶלֶךְ *a king*, נֶעֶר *a boy*, בְּגָד *a garment*, סֵפֶר *a book*, חֵלֶק *a portion*.

* These, however, retain (◌) in their genitive singular and plural. Thus, טָמֵא, *gen. s.* טָמֵא, *gen. p.* טָמְאִי. Likewise, עֵקֶב *the heel*, *gen. s.* עֵקֶב (but *gen. p.* עֵקְבֵי), יָשׁוּן *a sleeper*, *gen. p.* יִשְׁנֵי, שְׁמֵחַ, &c.

The vowels are subject to the following changes:—

(◌) ultimate is changed into (:) before the affixes of the singular, in the genitive plural, and before the heavy affixes: as, מְלֶכֶּי, מְלֶכֶּיךָ, מְלֶכֶּיךֶם, מְלֶכֶּיכֶם, &c. ; בְּגָדִי, בְּגָדֶיךָ, &c. But in the absolute state plural, and before the light affixes, it is changed into (◌): as, מְלָכִים *kings*, מְלָכַי *my kings*, בְּגָדִים *garments*, בְּגָדַי.

(◌) penultimate is changed mostly into (◌-), but sometimes into (◌.) before the affixes of the singular, in the genitive plural, and its heavy affixes. Thus, מֶ of מְלֶכֶּךָ, and בֶּ of בְּגָדֶךָ, are changed into מִ and בִּ; as, מְלָכַי, מְלָכֶיךָ, * בְּגָדַי, בְּגָדֶיךָ, &c. ; but in the plural, and its light affixes, it is changed into (◌:); as, מְלָכִים, &c.

(◌) penultimate is mostly changed into (◌.) or (◌-) ; as, סִפְרִי, סִפְרֶיךָ, סִפְרֶיךֶם, סִפְרֶיכֶם, &c. In the plural it follows the same rule as penultimate (◌); thus, סִפְרֵיכֶם, סִפְרֵיכֶם, &c.

(◌) — as, אָזֶן *an ear*, חֹדֶשׁ *a month*, קִדְּוֹשׁ *holiness*, רֶחֶב *breadth*, אֶרֶץ *length*.

The vowel point (◌) is changed into *short* (◌), and (◌) follows the same rule as in the preceding forms. Thus, חֹדֶשֶׁי, חֹדֶשֶׁיךָ, חֹדֶשֶׁיכֶם, חֹדֶשֶׁיכֶם.

* Some words retain the (◌); as, נְגִידִי, נְגִידֶיךָ, &c. ; חֶלְדִּי, חֶלְדֶיךָ, &c. Others take either (◌.) or (◌-) in the genitive plural; as, יָלְדֵיךָ *a child*, *gen. p.* יָלְדֵיךָ or יָלְדֵיךֶם.

† The word פִּעֻל *work (action)*, changes (◌) into (◌). It is thus inflected. — פִּעֻל, *gen.* פִּעֻלִי, פִּעֻלֶיךָ, &c., פִּעֻלְכֶם, &c. ; *plural*, פִּעֻלִים, פִּעֻלֵי, פִּעֻלֵיכֶם, פִּעֻלֵי אֹהֶל *a tent*, is declined in the same manner. אֹהֶלִי, אֹהֶלְךָ or אֹהֶלְךָ, &c. ; But *plural* אֹהֶלִים, אֹהֶלֶיךָ, אֹהֶלֶיךֶם, &c. ; *gen. p.* אֹהֶלֵי, אֹהֶלֵיכֶם, &c. ; תֹּאֲרָא *a form*, תֹּאֲרָאוֹ or תֹּאֲרָאוֹ. From קִמְצוֹן *a handful*, we find קִמְצוֹ *greatness*, קִמְצוֹ.

‡ Many words of this form have their plural like those of the preceding form; as, בְּקָרִים, בְּקָרֶיךָ, &c. ; בְּהֵן, בְּהֵנָה, נְכָח, נְכָחוֹת, נְכָחוֹת, נְכָחוֹת, נְכָחוֹת.

(פֶּעַל, פִּיל, פֵּיל)—as, עוֹל *wrong, injustice*, תֵּנֶךְ *the middle*, מוֹת *death*; וַיֵּן * *an olive*, לַיְל *night*, וַיֵּן *wine* וַיֵּן *an eye*.

The changes of the vowel-points of these forms have already been explained.

(פֶּעִי)—as, פְּרִי *fruit*, גְּדִי *a kid*, אֲרִי *a lion*, † לְחִי *cheek*, *jaw-bone*, כֵּלִי *a vessel*.

(:) is changed into (·) or (·); and (·) into (:), in the singular: as, פְּרִי, פְּרִיךָ, &c.; כֵּלִי, כֵּלֶיךָ. In the plural most of them retain (:), and change (·) into (τ); thus, אֲרִיִּים or אֲרִיּוֹת, *gen. pl.* אֲרִיִּים, &c.—כֵּלִי changes (:) into (·), and retains (·); thus, כֵּלִים *gen. pl.* כֵּלִי, כֵּלֵי, כֵּלֶיךָ, כֵּלֵיךָ, &c.; כֵּלֶיכֶם, &c.

(פֶּעִי)—as, חֲלִי || *sickness*, עֲנִי *affliction*, צָרִי or צָרִי *balm*, חֲרִי *burning, anger*.

* *Gen. s.* וַיֵּן—וַיֵּן &c. *p.* וַיֵּן &c. *gen. pl.* וַיֵּן &c. *gen. pl.* וַיֵּן &c. *p. (dual)* וַיֵּן *gen. pl.* וַיֵּן—וַיֵּן &c. But וַיֵּן, signifies *springs, fountains*, and its genitive is וַיֵּן. Thus likewise, וַיֵּן *a spring, well*, *p.* וַיֵּן or וַיֵּן, *gen. pl.* וַיֵּן and וַיֵּן. Several other words of this form have their plural in this manner: as, תַּיִל *a host*, חֲמִילִים; עֵיִר *a young ass*, עֵיִרִים—בַּיִת *a house*, forms its plural בַּיִתִּים, and retains the long (τ) and *dagesh* through the plural inflections: thus, *gen.* בַּיִתִּי—בַּיִתִּיךָ, &c.; contrary to general analogy.

† Most words of this form change (:) into (·) in pause: thus, לְחִי, גְּדִי, פְּרִי.

‡ The plural (dual) of לְחִי is לְחִיִּים, *gen. pl.* לְחִיִּים.

§ A few words of this form change י into א in the plural: as, חֲלִי *a ring*, *p.* חֲלָאִים; פְּתִי *a simpleton*, *p.* פְּתָאִים or פְּתָאִים; צָבִי *a gazelle*; *p.* צָבָאִים or צָבָאִים; *f.* צָבָאִה *p.* צָבָאוֹת.

|| In pause עֲנִי, חֲלִי.

VII.

75. The seventh Class comprehends all words having (..) mutable for their ultimate, and an immutable vowel for their penultimate: as, מִשָּׁל *a ruler, regent*, הוֹתֵן *a father in law*, אֹהֵב *a lover*, שֹׂנֵא *a hater, enemy*, סוֹחֵר *a merchant*, כֶּפֶא *a covered seat, a throne*, מַקֵּל *a staff*, אוֹיֵב *an enemy*. Likewise some of the monosyllables derived from the ל"ה: as, שֵׁם *a name*.

(..) is mostly changed into (:); as, מַקְלִי, אוֹיְבִי, אוֹיְבִים, אוֹיְבֵי, מַקְלוֹת, הוֹתֵנוּ, &c.; or into (-) when the middle letter is a guttural: as, אֹהֲבֵי, אֹהֲבוּ, &c.; סוֹחְרֵי, סוֹחְרִים, &c. Before ד, כֶּם, קָם, and בּוּ it is changed mostly into (·); as, הוֹתֵנֶד, מַקְלֶד, מַקְלֶבם, sometimes into (·); as, אוֹיְבֶד, אוֹיְבֶבם; שְׂמֵנֶוּ, שְׂמֵנוּ; and into (-) when the 2nd or 3rd radical is a guttural: as, אֹהֲבֶד, אֹהֲבֶבם, שֹׁנֵאֶד, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-); as, מִזְבֵּחַ *an altar, gen. מִזְבַּח*, מַקְלֵי *gen. מַקְלֵי or מַקְלֵי*.

Words of the following form belong to this class:—

(פֹּעֵל, פֹּעֵל)—as, פּוֹקֵד *a visitor*, כֹּהֵן *a priest*, עֶרֶב *a raven*, אוֹרֵב *an ambush*; עוֹר *a blind man*, עֵלֵג *a stammerer*, אֵלֵם *a dumb person*.

מִפְעֵל, מִפְעֵל— as, מַסְמֵר *a nail*, מַכְתֵּשׁ *a mortar*, מַפְתֵּחַ *a key*, מִעֲשֵׂר *a tenth part, tithes*; מַסְבֵּן *a poor man*.

(מוֹעֵל פֶּע)—as, מוֹפֵת *a wonder*, מוֹעֵד *an appointed time*,
a festival, מוֹקֵשׁ *a snare*; *שֵׁם *a name*, בֵּן *a son*, עֵץ [†] *a tree*.

VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גַּן *a garden*, גַּנִּי *my garden*; לֵב *the heart*, לְבִי *my heart*; חֹק *a law, statute*, חֻקִּי *my statute*; גַּמֵּל *a camel*, גַּמְלִי *my camel*, גַּמְלֶךָ *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(פֶּלֶץ) [‡]—as, סַל *a basket*, פַּד *a pail, bucket*, יָם or יַם *the sea*, עַם or עָם *a people*, רַךְ *soft, tender*, רַל *a poor man*.

These retain (-) in the genitive singular and in the inflection §.

* With Makkeph.—שֵׁם־, בֵּן־. The plural of this word (בָּנִים) is בְּנֵי, *gen. p.* בְּנֵי—בְּנֵי, בְּנֵיךָ, &c. בְּנֵיכֶם, &c.

† עֵץ and a few others of this form retain (·) through their inflections, except in the genitive plural and the heavy affixes: thus, עֵצִי, עֵצֶיךָ, &c. *p.* עֵצִים, עֵצִי, עֵצֶיךָ, *gen. p.* עֵצִי, עֵצֶיכֶם, &c.

‡ Many words of this form have (·) or (-) in their absolute state: as, עָם or עַם; generally (·) in pause; as, דָּל, דְּלִי; גַּל, *a heap*, גְּלִי; but always (-) in the genitive and the inflections.

§ Except צַד *the side*, פֶּתַח *a small piece, morsel*, סָף *the threshold*, which take (·) in the inflections: thus, צַדִּי, פֶּתַחִי, צַדֶּךָ, פֶּתַחֶךָ. From

(פּל)—as, שׁן *a tooth*, צל *a shadow*, לב *the heart*, קץ *end*, חך *the palate*, אש *fire*.

These retain generally (ֿ) in the genitive singular*, but change it into (·) in the inflection: as, שְׁנֵי, שְׁנֵי, שְׁנֵי, p. שְׁנַיִם †, שְׁנֵי, שְׁנֵי, שְׁנֵי, שְׁנֵי, &c.

(פּל)—as, עול *a yoke*, חק *a decree*, כל *all, the whole*, עז *might, power, strength*, תוף *a drum*, תם *innocence*.

Some of these retain ֿ in the genitive: as, על *gen.* על; others change it into short (ַ) with Makkeph: as, חַק, פַּל.

Before the inflections, (ֿ) is mostly changed into (ֿ); as, עול, עֲלֵי, עֲלֵי, though sometimes into short (ַ); as, עֲוֵי; especially before ך and ךּ: as, חַק, חֲקֵי, חֲקֵי, חֲקֵי, חֲקֵי; עז, עֲזֵי, עֲזֵי or עֲזֵי.

(מפּול)—as, מַעוֹז *a place of strength, a fort*, מַעוֹזֵי, מַעוֹזֵי or מַעוֹזֵי; מַגֵּן *a shield*, מַגֵּן, p. מַגֵּן, מַגֵּן, (ַ) being here immutable.

Many contracted words derived from roots whose second letter is נ, as, אף *face, countenance, anger*, (from אָנַף *to breathe through the nose, to snort*), and בת *a daughter* (from בָּנַת feminine of בֵּן *a son*) belong to this class, and are inflected in a similar manner: thus, אֲפִי, אֲפִי, אֲפִי; plural, (dual) אֲפִי, אֲפִי, g. p. אֲפִי, אֲפִי, &c. בָּתִּי, בָּתִּי, בָּתִּי, &c. p. בָּתִּי, בָּתִּי, g. p. בָּתִּי, בָּתִּי, &c.

הר *a mountain*, we have in the plural הָרִים, g. p. הָרִי, הָרִי, &c. (ַ) being a compensation for *dagesh*. Thus likewise, פַּר, *pure, selected*, בָּרִים, בָּרִי, &c.

* Except a few which take (ֿ) with Makkeph: as, לֶבֶת.

† But שְׁנַיִם, signifies *two*; and שְׁנֵי *years*, שְׁנֵי *my years*, שְׁנֵי *thy years*. Several words of this form change (ֿ) into (ֿ): as, בַּיַּת *a stand, basis*, בָּנוּ; קן *a nest*, with Makkeph קָן; but in other respects regular קָנִי, &c. From אש *fire*, we have אֲשֵׁם, אֲשֵׁם and אֲשֵׁם instead of אֲשֵׁם.

בְּנוֹתַיָּךְ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, בְּמִלְּךָ *a camel*, זְמַן *time*, שַׁבַּת *the day of rest, the sabbath*, עָנִי *a poor (humble) man*, &c. Most of these have already been noticed in the preceding notes.

IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֶה *a field*, רֹעֵה* *a shepherd*, יָפֵה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֵה *a seer*, מְרֹאֵה *appearance, colour, vision*, מְעֵשֶׂה *work*.

1. ה־ is changed in ה־ in the genitive singular: as, רֹעֵה *gen. רֹעֵה*; שָׂדֶה, שְׂדֵה.

2. Before the inflections it is dropped: as, רָעִי, רְעִים, רְעִי, דְעִי, &c. שְׂדֵי, שְׂדֵי, שְׂדֵי, &c. *p. שְׂדוֹת, gen. p. שְׂדוֹת*; or *p. שְׂדוֹתִי, gen. p. שְׂדוֹתֵי*, &c.

3. Before the affix of the third person masculine singular, ה is mostly retained †: as, מְרֹאֵהוּ, מְעֵשֶׂהוּ, &c.—Third person *f. s. מְרֹאֵהָ* or *מְרֹאֵהָ*, *מְעֵשֶׂהָ* or *מְעֵשֶׂהָ* †

* Words comprehended in this class, are derived from roots whose third radical is ה; they form their feminine by changing (◌) into (◌): as, רֹעֵה *a shepherdess*; *m. יָפֵה, f. יָפָה*; *one that ascends f. עֹלָה*. Except בָּכָה *one who weeps, weeping*, צִפָּה *one who watches, a watchman*, and a few others which form their feminine בָּכִיָּה, צִפְיָה.

† This is likewise the case with some nouns not terminating in ה: as, פְּלִגְשָׁה *a concubine*, יָד *a hand*, יָדָהּ.

‡ *Aben Ezra* (in צחות) asserts, indeed, that this form (מְעֵשֶׂהָ) is inadmissible: I have, however, followed *Kimchi*, who justifies its usage.

Words of the following form belong to this class :—

(פועה, פעה, פעה)—as, חזה *the breast*, *p.* חזות; קנה *a reed, a scone*, *p.* קני or קנות; עלה *a leaf*, *p.* עלי; גאה *arrogant*, *p.* גאי; רעה * *a friend, companion*, *p.* רעי; קנה *a purchaser*, *p.* קני.

(מפעה, מפעה)—as, מקנה *p.* (by analogy) משנה; *second in rank, double*, *p.* משני; מחנה, *dual* מחני. (מעה)—as, מטה *a staff, branch, tribe*, *p.* מטי or מטות; מכה *one that strikes*, *p.* מבי, &c.

78. The following four Classes comprehend nouns feminine terminating in הַ, תַּ, תַּ, תַּ.

Those that terminate in הַ have this in common:—

1st.—That they change הַ into תַּ in the genitive singular, and before כּוּ, כּוּ.

2nd.—That they retain ת and ת in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing הַ into ות, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ת are subject, see remarks on Class XIII.

X.

79. The tenth Class comprehends all nouns terminating in הַ, preceded by an immutable vowel: as, גבורה *strength*, תהנה *a prayer, supplication*.

* רעה, משנה, and מקרה retain (ו) in the genitive singular.

Excepting the genitive singular, and before קָם and כָּן , as already noticed in the preceding observation, both vowels are retained. The plural is formed by וֹת , and the absolute state plural and its genitive are the same. Thus, גְּבוּרָה , *gen. גְּבוּרָתָהּ*— גְּבוּרָתִי ; *p. גְּבוּרוֹתָהּ* *gen. גְּבוּרוֹת*— גְּבוּרוֹתִי , &c.

Words of the following forms belong to this class:—

(פְּעוּלָה , פְּעוּלָה , פְּעוּלָה)—as, אֲכִילָה *a meal*; עֲבוּדָה *service, labour*; גְּדוּלָה or גְּדוּלָה *greatness, joy*.

(פְּעוּלָה , פְּעוּלָה)—as, חֲבֹרָה *a bruise*, בְּכוּרָה *an early fig*.

(פְּלָה , פְּלָה , פְּלָה)—as, צָרָה *distress, anguish*, קָמָה *standing corn*; שִׁיבָה *old age*, צִידָה *provision*; בִּינָה *understanding*.

(פְּלָה , פְּלָה , פְּלָה)—as, בְּלָה *a bride*; מְדָה *a measure*; סִכָּה *a hut, tabernacle*, חֻקָּה *a law*.

(תְּפִלָּה , תְּפִלָּה)—as, תְּפִלָּה *a prayer*, תְּהִלָּה *praise*; מְגִלָּה *a roll, volume*.

(מְעָה , תְּוָעָה)—as, מְצָה *a smiting, wound*, מְטָה *a tempting, temptation*; תְּוָרָה *a law, instruction*, תְּוָרָה *an acknowledgment, thanks*.

XI.

80. The eleventh Class comprehends nouns having the same termination as the preceding, viz. הַ , but preceded by mutable (ו) or (וֹ): as, שָׁנָה *a year*, שְׁנָה *sleep*.

ה־ ultimate has already been explained; and (τ) or (·) penultimate are changed into (:), except in the plural absolute. Thus, שָׁנָה, *gen.* שָׁנָת, שְׁנָתִי, שְׁנֹתַי, &c. Plural שָׁנוֹת, *gen.* שְׁנוֹתַי, שְׁנוֹתֵינוּ, &c.

Obs.—Words having (τ τ) for their vowels, preceded by (:), change (:) into (·) or (-); as, בְּרָכָה a blessing, *gen.* בְּרַכְתִּי, בְּרַכְתֶּךָ, בְּרַכְתֶּם, &c., *p.* בְּרַכּוֹת, *gen.* בְּרַכּוֹתִי, בְּרַכּוֹתֵינוּ. See the examples under the form פְּעֵלָה.

Words of the following forms belong to this class:—

(פְּעֵלָה, פְּעֵלָה—*as*, שָׁנָה a year, יָפָה fair, beautiful, מְנָה* a portion, שֵׁפָה † lip; פֶּאָה a corner, מֵאָה ‡ a hundred.

(עֵלָה—*as*, עֵצָה advice, counsel, שְׁנָה sleep, חֲמָה anger; מוֹרְשָׁה an inheritance, מוֹעֵצָה a device.

(§ פְּעֵלָה, פְּעֵלָה—*as*, נְדָבָה a free gift, *gen.* נְדָבַת; צְדָקָה righteousness, *gen.* צְדָקַת; גְּעֵרָה a rebuke, *gen.* גְּעֵרַת; קַעֲרָה a dish, *gen.* קַעֲרַת; חֲרָדָה terror, *gen.* חֲרָדַת; נְבִלָה a carcase, *gen.* נְבִילַת.

* מְנוּתִיָּה (Est. ii. 9.) is a deviation from the rule.

† *p.* שְׁפָתוֹת or (dual) שְׁפָתַי, *gen.* *p.* שְׁפָתוֹת or שְׁפָתִי; אָלָה an oath, retains the first (τ); thus, *gen.* אָלַתִּי, אָלַת, &c.

‡ *p.* מֵאוֹת, dual מֵאוֹתַי, instead of מֵאוֹתַי.

§ Most words of this form retain (·) in the genitive: *as*, אֲבָדָה, *gen.* אֲבָדַת—אֲבָדַתִּי; בְּהֵמָה cattle, has its genitive בְּהֵמַתִּי—בְּהֵמַת; עֲטָרָה a crown, *gen.* עֲטָרַת; מִצְבָּה, *gen.* מִצְבַּת. (See observation, on Class XIII.)

|| *p.* קַעֲרוֹת, *gen.* קַעֲרוֹתַי (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (:) in the genitive: *as*, מְעָרָה a cave, *gen.* מְעָרַת; תְּעָלָה an aqueduct, *gen.* תְּעָלַת.

XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms **פִּעַל**, **פִּעַל** and **פִּעַל**; as, for instance, **מַלְכָּה** *a queen*, from **מָלַךְ** *a king*; **נַעֲרָה** *a young woman, a girl*, from **נָעַר** *a boy*; **עֲזָרָה** *aid, assistance*, from **עָזַר** *an aid, help*; **סִתְרָה** *a hiding-place, shelter*, from **סָתַר** *a secret place, shelter, protection*; **הֲרָבָה** *a waste, ruin* from **הָרַב** *dryness desolation*.

הֲ has already been explained. The short vowels (-) (◌) (◌) and (◌) with the following (:) are retained, except before the absolute state plural, where the short vowels are changed into (:), and the (:) of the second letter into (◌).—Thus **מַלְכָּה**, *p.* **מַלְכוֹת**; **נַעֲרָה**, *p.* **נַעֲרוֹת**; **הֲרָבָה**, *p.* **הֲרַבּוֹת**; **הֲרָפָה**, *p.* **הֲרַפּוֹת**; **שִׁמְלָה**, *p.* **שִׁמְלוֹת**.

Words of the following forms belong to this Class:—

(**פִּעְלָה**, **פִּעְלָה**, **פִּעְלָה**) } —as, **עַלְמָה** *a young woman*, **שִׁלְמָה**
 (**פִּעְלָה**) } and, **שִׁמְלָה** *a robe, garment*; **שִׁמְחָה**
joy, **אַהֲבָה** *love*, **בְּבִשָּׁה** or **בְּבִשָּׁה** *a ewe-lamb*, **יִלְדָה** *a girl*,
שִׁפְחָה *a bondmaid*; **הֲרַפָּה** *a reproach*; **הֲרַבָּה** *a ruin, deso-*
lation, **הַכְּמָה** *wisdom*; **עֲרַמָּה** *cunningness*.

XIII.

82. The thirteenth Class comprehends feminine nouns terminating in **תָּ**, **תָּ**, **תָּ**, **תָּ**, or **תָּ**, as, **נְבִירָה** *a mistress*, **כִּתְנֵת*** *a coat*, **טַבַּעַת** *a ring*.

* This word has several other forms. (See *Kimchi* in **שְׂרָשִׁים**).

The Genitive and Absolute state singular are the same: as, גְּבֵרַת *g. גְּבֵרַת*.—On being augmented by the pronominal affixes ת receives *dagesh*, the last vowel is changed into (:) and the penultimate (·) is either retained, as בְּהֵמַת *cattle*, בְּהֵמָתִי, בְּהֵמָתְךָ, or it is changed into (-) or (·) as מִשְׁמֶרֶת *keeping, trust*, מִשְׁמֶרְתִּי; גְּבֵרַת—גְּבֵרָתִי. Penultimate ׀ is mostly changed into short (ַ); as, קָטַרַת *incense*, קָטַרְתִּי.*

Obs.—Most Nouns belonging to this class have two forms for their absolute state: as, גְּבֵרַת and גְּבִירָה — בְּהֵמַת and בְּהֵמָה — מְלַחְמַת and מְלַחְמָה *war*, — מַצְבֵּת and מַצְבָּה *a pillar*, תּוֹלַעַת and תּוֹלַעַת *a worm* (in the same manner as the participles פּוֹקְדֵת and פּוֹקְדָה) Now, the singular is regulated by the first form (terminating in תַּ) as already described; but the plural is regulated by the termination תַּי, and hence the plural of גְּבֵרַת is גְּבִירוֹת — גְּבִירוֹתִי, &c., without *dagesh* (from גְּבִירָה. Thus likewise from מְלַחְמַת — מְלַחְמָתִי; but *p.* מְלַחְמוֹת — מְלַחְמוֹתִי (from מְלַחְמָה). From מַצְבֵּתִי—מַצְבוֹת, but *p.* מַצְבוֹת.

Words of the following forms belong to this Class:—

(פְּעֻלַת, פְּעֻלַת, פְּעֻלַת, פְּעֻלַת) — as, גְּבֵרַת, עֲטֻרַת †; תְּכֵלֶת *blue, or sky-coloured*; כִּוְזָרֶת *a crown, chapter*; תּוֹלַעַת *a worm*, יְכוּלַת *ability*, נְחֻשֶׁת *copper*.

(פְּעֻלַת, פְּעֻלַת, פְּעֻלַת, פְּעֻלַת)—as, אֲדָרַת *a mantle*, קִבְחַת *a fever*; אֲנִירַת † *a letter*; בְּפָרַת † *a covering, the mercy-seat*, בְּסָמַת *spelt, (lit. the shorn)*, שְׂבֻלַת § *an ear of corn*.

* But from נְחֻשֶׁת we have נְחֻשֶׁתִּי, נְחֻשֶׁתְךָ. From מִשְׁפָּרַת *hire*, we have מִשְׁפָּרְתִּי.

† *p.* עֲטֻרוֹת (from עֲטָרָה) *g.* עֲטֻרוֹת.

‡ אֲנִירוֹת.

§ שְׂבֻלַתִּי, *g.* שְׂבֻלַתִּי.

הוֹן עֲשִׂיר¹⁰ * קָרִית¹² עִזּוֹ¹³ , מַחֲתַת¹⁴ דְּלִים¹⁵ * רִישָׁם¹⁶ : גַּם¹⁷
 לְרַעְהוֹ¹⁸ יִשְׁנָא¹⁹ רֶשׁ²⁰ , וְאֶהְבֵּי²¹ עֲשִׂיר רַבִּים²² : כָּל־אֲחִי רֶשׁ
 שְׁנֵאָהוּ²³ , וְדַל מֵרַעְהוֹ יִפְרָד²⁴ : רַעַף וְרַע אֲבִיךָ אֶל־תִּעְזֹב²⁵
 וּבַיִת אֲחִיךָ אֶל־תָּבוֹא²⁶ בַּיּוֹם אִיְרָךָ²⁷ : שׁוֹט²⁸ לְפִים ,
 מִתַּג²⁹ לְחַמּוֹר , וְיִשְׁבֵט³⁰ לָגּוֹ³¹ כֶּסֶף־לִים³² : עֲמַרְתָּ³³ וְקָנִים *
 בְּנֵי בְנִים , וְתִפְאַרְתָּ³⁴ בְּנִים * אֲבֹתָם³⁵ : עֲמַרְתָּ תִפְאַרְתָּ *
 שִׁיבָה³⁶ , בְּרַרְךָ צְדָקָה³⁷ תִּמְצֵא³⁸ : זָבַח³⁹ רָשָׁעִים⁴⁰ * תּוֹעֵבַת⁴¹
 יי , וְתִפְלַת⁴² יִשְׁרָים⁴³ * רְצוֹנוֹ⁴⁴ : מְקַרֵּב⁴⁵ זָבַח מִחִיל⁴⁶ דְּלִים
 זָבַח⁴⁷ בֶּן לְעֵינַי⁴⁸ אֲבִי : זָבַח צְדִיקִים * שׁוֹעַת⁴⁹ פִּיהֶם
 וְקוֹל⁵⁰ רִנָּתָם⁵¹ , בִּקְעָה⁵² שְׁמַיִם : בּוֹנֵה⁵³ בַּיִתוֹ בְּחִיל זָרִים⁵⁴
 כּוֹנֵם⁵⁵ אֲבָנִים⁵⁶ לְקַבְרוֹ⁵⁷ :

10 Wealth. 11 The rich *man*.* 12 City. 13 Strength. 14 Dread, destruction. 15 A poor *man*. 16 Poverty. 17 Likewise, even. 18 Neighbour, *friend*. 19 Is-hated. 20 A poor *man*. 21 A lover, friend. 22 Many. 23 Hate-him.† 24 Is-separated. 25 Do-not forsake. 26 Do-not-come. 27 Calamity. 28 A whip. 29 A bridle. 30 A rod. 31 Body, back. 32 A fool. 33 A crown. 34 Glory. 35 Parents. 36 Old age. 37 Righteousness. 38 She-(it) will-be-found. 39 Sacrifice. 40 רָשָׁע a wicked man. 41 Abomination. 42 Prayer. 43 יִשְׁר a *straight*, upright man. 44 רְצוֹן will, delight, favor. 45 He-that-offers. 46 מִחִיל wealth, substance, goods. 47 *Is like one* that slays. 48 Before-the-eyes-of, in-the-presence-of. 49 Cry, supplication. 50 Sound. 51 Song, prayer. 52 Cleaves, *penetrates*. 53 He-that-builds. 54 A stranger. 55 Gathers. 56 A stone. 57 A grave.

* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

A virtuous woman [woman¹-of virtue²] *is a crown*³ to [of]-her husband,⁴ but-[and]-as-rottenness⁵ in his bones,⁶ *is one-that-causes-shame.*⁷

House⁸ and-wealth⁹ *are the inheritance*¹⁰-of fathers¹¹, but-[and] from-the-lord *is a prudent*¹²woman [woman prudent].

*The way*¹³-of a-fool¹⁴ *is right*¹⁵ in-his-own-eyes;¹⁶ but-[and] *the-wise-man*¹⁷ hearkens¹⁸ unto counsel.¹⁹

*The light*²⁰-of the eyes rejoices²¹ the heart;²² and-a-good-report²³ [and-report good] fattens²⁴ the bone.

In-the-light²⁵-of the king's countenance [face-of-the²⁶ king²⁷] *is life*; ²⁸ and-his-favour²⁹ *is as-a-cloud*³⁰-of the latter-rain.³¹

*The wrath*³²-of a king *is as messengers*³³-of death: but [and] a wise man [a man wise³⁴] will-pacify-it³⁵ [her].

*The grave*³⁶ and-destruction³⁷ *are before*³⁸ the Lord, how-much-more³⁹-*then the hearts-of the children*⁴⁰-of men? [man⁴¹].

הוֹן 9 בַּיִת 8—מְבוֹשָׁה 7 עֲצָמוֹת p. עֵצִים 6 רָקֵב 5 בְּעַל 4 עֲמֶרֶת 3 תֵּיל 2 אִשָּׁה 1
 שׁוֹמֵעַ 18 וְחָכָם 17 עֵינַי 16 יִשְׂרָאֵל 15 אוֹיֵל 14 דָּרָךְ 13—מִשְׁבְּלֵת 12 אֵב 11 נְחֹלָה 10
 בָּנִים 26 אֹר 25—יִתְרָשֶׁן 24 שְׁמוּעָה טוֹבָה 23 לֵב 22 יִשְׁמַח 21 מְאוֹר 20—עֵצָה 19
 אִישׁ חָכָם 34 מְלָאכִים p. מְלָאכָה 33 חֲמָה 32—מְלָקוֹשׁ 31 עֵב 30 רָצוֹן 29 חַיִּים 28 מְלָךְ 27
 אָדָם 41 בָּנִים p. בֶּן 40 אִף 39 נִגְדַּר 38 אֲבֹדוֹן 37 שְׂאֵל 36—יִכְפָּרְנָה 35

CHAPTER IV.

ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition : as—

- מַעֲנָה רַךְ יֹשִׁיב חֲמָה : A soft *answer* turneth away
wrath.
- שְׁמוּעָה טוֹבָה הַרְשֵׁן עֲצָם : A good *report* maketh the
bone fat.
- אַרִי נוֹהֵם וְרוֹב שׂוֹמֵק : As a roaring *lion*, and a
greedy *bear*, so is
- מוֹשֵׁל רָשָׁע עַל עַם דָּל : A wicked *ruler* over a poor
people.

84. As qualifying words, adjectives are placed after their respective nouns : thus, אִישׁ טוֹב *a man good*, i. e. *a good man* ; but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number :* thus—

* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number* ; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary ; and it was retained, even where they were used merely as qualifying words.

אִישׁ טוֹב *a good man* אַנְשֵׁים טוֹבִים *good men*
 אִשָּׁה טוֹבָה *a good woman* נְשִׁים טוֹבוֹת *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

Examples.

הָאִישׁ הַטּוֹב	<i>the good man</i>
הָאִשָּׁה הַטּוֹבָה	<i>the good woman</i>
הָאֲנָשִׁים הַטּוֹבִים	<i>the good men</i>
הַנְּשִׁים הַטּוֹבוֹת	<i>the good women</i>
בְּנֵי הַקָּטָן	<i>my little son</i>
בִּתּוֹ הַקְּטָנָה	<i>thy little daughter</i>
בְּנָיו הַקְּטָנִים	<i>his little sons</i>
בְּנוֹתֵיכֶם הַקְּטָנוֹת	<i>your little daughters</i>
הָאִישׁ טוֹב	<i>the man is good</i>
הָאִשָּׁה טוֹבָה	<i>the woman is good</i>
הָאֲנָשִׁים טוֹבִים	<i>the men are good</i>
הַנְּשִׁים טוֹבוֹת	<i>the women are good</i>

* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just*; whereas שִׁמְעוֹן צַדִּיק signifies *Simeon is just.*

בְּנֵי קָטָן	<i>my son is little</i>
בְּתִּירַת קָטָנָה	<i>thy daughter is little</i>
בְּנֵי קָטָנִים	<i>his sons are little</i>
בְּנוֹתֶיכֶם קָטָנוֹת	<i>your daughters are little.</i>

Comparison of Adjectives.

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters **כ** *as*, **מ** *from*, (*than*), and **ב** *in*, *amongst*; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality : as —

גָּדוֹל כְּיָם *great AS the sea.*

מ or **מִן** indicates superiority : as —

גָּדוֹל מִיָּם *great from the sea, i. e. greater than the sea.*

ב the superlative : as —

הַגָּדוֹל בְּאֲנָשִׁים *the great amongst men, i. e. the greatest of men.*

Additional Examples.

מִי זֹאת הַנִּשְׁקָפָה בְּמוֹ-שָׁחַר *Who (is) this that-looketh-forth as-the-dawn,*

יָפָה כְּלַבְנָה בְּרָה כְּחָמָה *fair as-the-moon, pure as-the-sun.*

טוֹב חֶסֶדְךָ מֵחַיִּים *Better (is) thy mercy than life.*

לֹא טוֹב אֲנֹכִי מֵאֲבוֹתַי *I am not better than my ancestors.*

קָלִיִּם הָיוּ רֹדְפֵינוּ מִנְּשָׂרַי שָׁמַיִם	<i>Our pursuers were swifter than the eagles of heaven.</i>
הִנֵּה אֶלְפֵי הַדָּל בְּמִנְשֵׁה	<i>Behold my thousand (i. e. my family [is] the poorest among Manasseh ;</i>
וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי	<i>and I [am] the least in my father's house.</i>

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

Exercise.

מֶלֶךְ¹ גָּדוֹל², הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ * גָּדוֹל, הַמֶּלֶךְ * גָּדוֹל?
 גָּדוֹל? מְלָכִים גָּדוֹלִים, הַמְּלָכִים * גָּדוֹלִים, הַמְּלָכִים הַגָּדוֹלִים,
 עִיר³ גְּדֹלָה וַחֲזָקָה⁴, הָעִיר הַגְּדֹלָה וְהַחֲזָקָה, הָעִיר * גְּדֹלָה
 וַחֲזָקָה, עָרִים גְּדוֹלוֹת, הָעָרִים הַגְּדוֹלוֹת, הָעָרִים * גְּדוֹלוֹת,
 מֵתוֹק⁵ בְּרֵבֶשׁ⁶ מֵתוֹק מְרִבֶּשׁ, מֵר⁷ מְמוֹת⁸, מָרָה בְּלַעֲנָה⁹,
 חֶלֶק¹⁰ מִשֶּׁמֶן¹¹, הַגָּדוֹל בְּמְלָכִים, הַקָּטָן בְּאֲנָשִׁים, הַגְּבוּר¹²
 בְּגִבּוֹרִים, הַחֲכָם¹³ בְּחַכְמִים :

¹ A king. ² Great. * Insert the copula IS or ARE according as the noun is singular or plural. ³ עִיר a city, *p.* עָרִים. ⁴ חֲזָקָה strong
⁵ Sweet. ⁶ Honey. ⁷ Bitter. ⁸ Death. ⁹ Wormwood. ¹⁰ Smooth.
¹¹ Oil. ¹² Strong, mighty. ¹³ Wise.

מֵתוֹק * הָאוֹר¹ וְטוֹב² לְעֵינַיִם³ : מֵתוֹקָה * שְׁנַת⁴
 הָעֵבֶר⁵ • בְּשׁוֹשְׁנָה⁶ בֵּין⁷ הַחוּחִים⁸ בֵּין⁹ * הָעֵצָה¹⁰ בֵּין

¹ Light. ² Good. ³ עֵין eye. ⁴ שְׁנָה sleep. ⁵ A labourer. ⁶ A rose.
⁷ Amongst. ⁸ חוּחַ a thorn. ⁹ So. ¹⁰ עֵצָה a shepherdess.

הַבְּנוֹת¹¹ : בְּהַמִּין¹² * לְשֵׁנִים¹³ וּבְעֵשֶׂן¹⁴ לְעֵינָיִם בֵּן * הָעֵצֶל¹⁵
 לְשֵׁלְחָיִם¹⁶ : חֶלֶק מִשְׁמָן * חֶבֶה¹⁷ וְאַחֲרֵיתָהּ¹⁸ * מָרָה בְּלִעְנָה :
 עֵזָה¹⁹ בְּמִנּוֹת * אֶהְבֶּה²⁰ קָשָׁה²¹ מִשְׁאֵל * קִנְאָה²³ : מָה²⁴ *
 עַז מִצְאֵרִי²⁵ וְמָה מְתוֹק מְרִבֵּשׁ : טוֹב אַחֲרֵית דְּבַר
 מִרְאשֵׁיתוֹ²⁶ : טוֹבָה חֲכָמָה²⁷ מִגְּבוּרָה²⁸ : טוֹב * כְּלָב²⁹ חֵי
 מִצְאֵרִיָּה מֵת : הָאָדָם³⁰ הַגָּדוֹל בְּעֵנְקָיִם³¹ , הֵיא הַיְתָה³²
 הַיְפָה³³ בְּנִשְׁיָם וְהַנְּאֻוָּה³⁴ בְּבִנּוֹת :

11 a daughter. *p.* בְּנוֹת. 12 Vinegar. 13 a tooth. 14 Smoke.
 15 Sluggard. 16 To those that send him. 17 the palate, gums.
 18 End. 19 Strong, bold. 20 Love. 21 Hard. 22 The grave. 23 Jealousy.
 24 What. 25 A lion. 26 Beginning. 27 Wisdom. 28 Strength.
 29 A dog. 30 Man. 31 A giant. 32 Was. 33 Fair, beautiful.
 34 Comely, agreeable.

NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals*; as, * אָחַד *m.*, אַחַת *f.*, one, † שְׁלֹשָׁה *m.*, שְׁלוֹשׁ *f.* three.

2nd.—*Ordinals*: as, ראשון *m.* ראשונה *f.* first
 שְׁנִי, *m.* שְׁנִית *f.* second; and,

3rd.—*Fractional*: as, חֲצִי *half*, שְׁלִישִׁית *a third part*.

* In Ezek. xviii. and xxxiii. we find the words אָחַד and חֵד used for אָחַד.

† It is very remarkable that (חֵד) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the חֵד. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms

Cardinal Numbers.

89. Cardinal numbers, from one to twenty, admit of gender : as, אִישׁ אֶחָד *one man*; אִשָּׁה אַחַת *one woman*; אַחַת עֶשְׂרֵה בָּנִים *eleven sons*, אַחַת עֶשְׂרֵה בָּנוֹת *eleven daughters*; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form * (which does not, however, alter their signification): as, אֶחָד *one*, אַחַד עָשָׂר *eleven*; שְׁנַיִם *two*, שְׁנַיִם עֵדִים or שְׁנֵי עֵדִים *two witnesses*; שְׁלֹשׁ *three*, עֶשְׂרֵה שְׁלֹשׁ *thirteen*, מֵאוֹת שְׁלֹשׁ *three hundred*.

have, like most other abstract nouns, originally received the same termination : as, for instance, חֵכְמָה *wisdom*, גְּבוּרָה *strength*, תְּבוּנָה *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

* This *form* appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words אֶחָד and אַחַת, which are sometimes used in the genitive ; as, אֶחָד הַהָרִים *one-of the mountains*; אַחַת עָרֵיךָ *one-of thy cities*. But even these cease to be *genitives* when followed by מ ; as, אֶחָד מִבָּנָיו *one of his sons*; אַחַת מֵעֵינֶיךָ *one of thine eyes*, of being expressed by מ, which literally means *from*, and not by the *form* of the numeral.

90. Cardinal numbers from one to ten.

	Fem.		Mas.			
	<i>Const.</i>	<i>Absolute.</i>	<i>Const.</i>	<i>Absolute.</i>		
One	אַחַת	אַחַת	אַחַד	אַחַד †	1	א*
Two	{ שְׁתֵּי שְׁתַּיִם }	שְׁתַּיִם	{ שְׁנַיִ שְׁנַיִם }	שְׁנַיִם	2	ב
Three	שָׁלֹשׁ	שָׁלֹשׁ	שְׁלֹשָׁת †	שְׁלֹשָׁה	3	ג
Four	—	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַה	4	ד
Five	חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁת	חֲמִשָּׁה	5	ה
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה	6	ו
Seven	שִׁבְעַ	שִׁבְעַ	שִׁבְעַת	שִׁבְעָה	7	ז
Eight	—	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	8	ח
Nine	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעָה	9	ט
Ten	—	עֶשְׂרִי	עֶשְׂרֵת	עֶשְׂרֵה	10	י

* The letters are used as numerals in the printed Hebrew Bibles, to mark the chapters and verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	אָךְ לָד	= 1000 + 500 + 30 + 4 = 1534
Exodus	אָרַט	= 1000 + 200 + 9 = 1209
Leviticus	נֹטָף	= 50 + 9 + 800 = 859
Numbers	אָרַפַּח	= 1000 + 200 + 80 + 8 = 1288
Deuteronomy	הַנִּיץ	= 5 + 50 + 900 = 955

† אַחַד and עֶשְׂרֵה admit of the plural: as, אַחַדִּים *units*, עֶשְׂרֹת *tens*, *decades*.

‡ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, שְׁלֹשָׁת יָמִים a *triad* of days, or a period of time consisting of three

Ten to twenty.

	Mas.		Fem.		
Eleven	—	* אַחַד עָשָׂר	אַחַת עָשְׂרָה	11	יא
Twelve	—	שְׁנַיִם עָשָׂר	שְׁתַּיִם עָשְׂרָה	12	יב
Thirteen	—	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עָשְׂרָה	13	יג
Fourteen	—	אַרְבַּעַּה עָשָׂר	אַרְבַּע עָשְׂרָה	14	יד
Fifteen	—	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשְׂרָה	15	טו
Sixteen	—	שִׁשָּׁה עָשָׂר	שֵׁשׁ עָשְׂרָה	16	טז
Seventeen	—	שִׁבְעָה עָשָׂר	שִׁבְעַת עָשְׂרָה	17	יז
Eighteen	—	שְׁמוֹנֶה עָשָׂר	שְׁמוֹנֶה עָשְׂרָה	18	יח
Nineteen	—	תְּשַׁעַּה עָשָׂר	תְּשַׁע עָשְׂרָה	19	יט

Twenty and upwards.

Twenty	עֶשְׂרִים	כ
Twenty-one	אַחַד וְעֶשְׂרִים	כא
Twenty-two	שְׁנַיִם וְעֶשְׂרִים	כב
Twenty-three	שְׁלֹשָׁה וְעֶשְׂרִים	כג
Thirty	שְׁלִישִׁים	ל
Forty	אַרְבָּעִים	מ

days, עֶשְׂרַת אַנְשִׁים a *decade* of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between שְׁמוֹנֶה עָשָׂר אֶלֶף and שְׁמוֹנֶת עָשָׂר אֶלֶף (Judges xx. 25—44). Or between וְלִנְקֻבָּה עֶשְׂרֵה שָׁקָלִים and וְלִנְקֻבָּה עֶשְׂרֵה שָׁקָלִים (Lev. xxvii. 5—7.)

* Or עֶשְׂתֵי עָשְׂרָה, עֶשְׂתֵי עָשָׂר.

Fifty	חמשים	נ
Sixty	ששים	ס
Seventy	שבעים	ע
Eighty	שמנים	פ
Ninety	תשעים	צ
Hundred	מאה cons. מאת	ק
Two Hundred	מאתים or שני מאות	ר
Three Hundred	שלש מאות	ש
Four Hundred	ארבע מאות	ת
Five Hundred	חמש מאות	ך
Six Hundred	שש מאות	ס
Seven Hundred	שבע מאות	ז
Eight Hundred	שמנה מאות	ף
Nine Hundred	תשע מאות	ץ
A Thousand	אלף	א
Two Thousand	אלפים · שני אלפים	ב
Three Thousand	שלשת אלפים	ג
Ten Thousand	רבוא · עשרת אלפים	י
Twenty Thousand	רבואתים	כ
Thirty Thousand	שלש רבוא	
Hundred Thousand	מאת אלף	
Two Millions	עשרים מאות אלף	

Ordinal Numbers.

91. The following are the Ordinal Numbers:—

First.....	ראשונה	ראשון
Second	שנית	שני
Third	שלישית	שלישי
Fourth	רביעית	רביעי
Fifth	חמישית	חמישי
Sixth	ששית	ששי
Seventh	שביעית	שביעי
Eighth	שמינית	שמיני
Ninth	תשיעית	תשיעי
Tenth	עשירית	עשירי

Obs. 1.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymics* are formed from *Proper Names**; thus, from *שנים* *two*,—*שני*, *שנית* *second*. From *שש* *six*,—*ששי* *sixth*. The rest take an additional *י* between the second and third radical: as, from *שלוש* *three*, *m.* *שלישי* *f.* *שלישית*. Except *ראשון*, derived from *ראש* *the head*, *chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals: but then the number always follows the noun, or the noun is repeated:—Thus, *יום* *שנים* *עשר* *יום* *twelve days*, but *יום* *השנים* *עשר* *יום* *the twelfth day*, *יום* *המשנים* *שנה* *fifty years*; but *שנת* *המשנים* *שנה* *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals: as, *בשנת* *ארבע* *in the year four*, *בשנת* *שבע* *in the year seven*, i. e. *in the fourth, seventh, year*.†

* As from *מצרים*,—*מצרי*, and *מצרית*.

† In such cases the numeral is always followed by *ל*; as, *בשנת* *עשר* *לחודש* *in the tenth day of the month*.

Fractional Numbers.

92. The Fractional numbers are, חֲצִי *m.*, מֶחֶצֶה *f.* a half, *gen.* חֲצִי *m.* מְחֻצָּת or מְחֻצִּית *f.* The rest of the fractional numbers are indicated by placing the feminine *ordinals* before the noun : thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year* ; whereas, שָׁנָה הַשְּׁלִישִׁית signifies, *the third year*. In some cases the noun is omitted : as, 'And ye shall give חֲמִישִׁית a fifth unto Pharaoh.'—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39 ; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

CHAPTER V.

PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns ; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns : thus, the preposition אֶל *to*, and the termination ' (from אֲנִי *I*), form אֵלַי ; or still further abridged, לִי *to or for me* ; and with נוּ (from אֲנִי *we*, לָנוּ *to us*). Thus likewise מִן *from*, and ' , forms מִמֶּנִּי or מִמֵּנִי *from me*. (See the following Table.)

PERSONAL PRONOUNS.—TABLE IX.

		1st Person.		2nd Person.		3rd Person.	
		אֲנִי ¹	אֲנִי ²	אַתָּה ³	אַתָּה ⁴	הוּא	היא
		I.....	To, or for me....	To thee.....	To thee.....	To Him.....	To her.....
		אֲנִי ⁵	אֲנִי ⁶	אַתָּה ⁷	אַתָּה ⁸	הוּא	היא
		Me.....	From me....	Thee.....	From thee.....	Him.....	From her....
		אֲנִי ⁹	אֲנִי ¹⁰	אַתָּה ¹¹	אַתָּה ¹²	הוּא	היא
		From me....	In or on me.....	In, or on thee....	As thou.....	On him	On her.....
		אֲנִי ¹³	אֲנִי ¹⁴	אַתָּה ¹⁵	אַתָּה ¹⁶	הוּא	היא
		As I.....	We.....	You.....	To You.....	As she.....	They.....
		אֲנִי ¹⁷	אֲנִי ¹⁸	אַתָּה ¹⁹	אַתָּה ²⁰	הוּא	היא
		To, or for us....	Us.....	You.....	From you.....	To them.....	To them.....
		אֲנִי ²¹	אֲנִי ²²	אַתָּה ²³	אַתָּה ²⁴	הוּא	היא
		From us.....	On us.....	From them....	On them.....	As they.....	As they.....
		אֲנִי ²⁵	אֲנִי ²⁶	אַתָּה ²⁷	אַתָּה ²⁸	הוּא	היא
		As we.....	As we.....	As you.....	As you.....	As they.....	As they.....

1 Likewise, אֲנִי. 2 In pause, אֲנִי. 3 In pause, אַתָּה. 4 In pause, אַתָּה likewise, אַתָּה. 5 Or קָנִי. 6 In pause, קָנִי. 7 Or קָנִי. 8 In pause, קָנִי. 9 Or קָנִי. 10 Or קָנִי. 11 Likewise, אַתָּה. 12 Or אַתָּה. 13 Or קָנִי. 14 Or קָנִי. 15 Or קָנִי. 16 Or קָנִי. 17 Or קָנִי. 18 Or קָנִי. 19 Or קָנִי. 20 Or קָנִי. 21 Or קָנִי. 22 Or קָנִי. 23 Or קָנִי. 24 Or קָנִי. 25 Or קָנִי. 26 Or קָנִי. 27 Or קָנִי. 28 Or קָנִי.

* In compliance with custom, I have denominated לְי, אֲנִי, בְּי, by the usual technical terms, Dative, Objective, &c.; but the student will readily perceive, that these words, except that they express the same relations denoted by cases in other languages, have little else in common; and if it be correct to denominate prepositions inflected by pronominal affixes, cases, then we shall have in Hebrew as many cases of pronouns as there are prepositions in the language.

95. Each of the preceding pronouns may be further varied :—

1st.—By the conjunctive ו *and* : as, וְאֲנִי *and I*, &c. וְלִי *and unto me*, וּמִמֶּנָּה *and from her*, וְאִתִּי *and me*, בָּהֶם *and on or amongst them*.

2nd.—By the interrogative הֲ : as, הֲאֵתָהּ בְּנִי *art-thou my son ?* הֲלֵנוּ אֵתָהּ *if-for-us thou*, i. e. *art thou for us* ; הֲיִשְׁלָא כְּלָדְךָ בָּרַר *if-from-me can be difficult any thing*, i. e. *is their any thing too difficult for me ?*

3rd.—By שׁ (from אֲשֶׁר) *that, which* : as, שְׁאֲנִי *that I*, שֶׁהֵם *that they*, שְׁלִי *that which belongs to me*, שְׁלֶךָ *that which belongs to thee*.

Obs.—שְׁלִי, שְׁלֶךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with *my, thy, &c.* or with *mine, thine, &c.* They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac וְלִי, וְלֶךָ, וְלָהּ, are compounded of לִי *which to me &c.*

The manner in which the Hebrew expresses the relative possessive pronouns, *my, thy, his &c.*, is, by adding the pronominal affixes to the substantive, as has already been explained in the preceding pages ; whilst the absolute possessive, *mine, thine, his, &c.*, are expressed by the dative pronouns, לִי *to me*, לְךָ *to thee*, &c. : as, לִי כָּל הָאָרֶץ, 'MINE is the whole earth,' (Exod. xix. 5.) לוֹ יְהוָה, 'To him it shall be, i. e. HIS, (Levit. viii. 8—9.) לְךָ שָׁמַיִם אֵף לְךָ הָאָרֶץ, 'THINE are the heavens, THINE also is the earth, (Psalm xcix. 11.) לִי וְאֲנִי דוֹרֵי לִי וְאֲנִי, 'My beloved is MINE, and I am HIS, (Cant. ii. 16).

The pronouns הוּא, הִיא, הֵם, הֵן, are sometimes used as demonstratives. (See the following section).

Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns :

זֶה, rarely,	זוּ, <i>m.</i>	זֶה, rarely	זֶה, <i>f.</i>	—	This
הַלְּזֶה, <i>m.</i>	הַלְּזוּ, <i>f.</i>	—	הַלְּזוּ	Com.	That yonder
אֵלֶּה, rarely	אֵלֵּה.	—	—	—	These or those

They are declined thus :—

These	אֵלֶּה	This	זֹאת	This	זֶה	Nom.
To these ...	לְאֵלֶּה	To this	לְזֹאת	To this	לְזֶה	Dative.
These ...	אֵלֶּה-אֵלֶּה	This	אֵת-זֹאת	This	אֵת-זֶה	Ob.
From these	מֵאֵלֶּה	From this...	מִזֹּאת	From this ...	מִזֶּה	} Ab.
With these	בְּאֵלֶּה	With this ...	בְּזֹאת	In this	בְּזֶה	
As these ...	כְּאֵלֶּה	As this	כְּזֹאת	As this	כְּזֶה	Com.

97. **הוא** and **היא** are frequently used for the demonstrative pronoun, *that*; and **הם** and **הן** for *those*; but they cannot, like the preceding, receive any of the prefixes (except **ה**). The rest of the prefixes, when required, are added to the noun: as, **הָאִישׁ הַהוּא** *that man*, **הוּא הַהוּא** *from that man*, **בְּאִישׁ הַהוּא** *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

הַזֶּה הָאִישׁ <i>this man</i>	הַהוּא הָאִישׁ <i>that man</i>
זֹאת הָאִשָּׁה <i>this woman</i>	הַהיא הָאִשָּׁה <i>that woman</i>
אֵלֶּה הָאֲנָשִׁים <i>these men</i>	הֵם הָאֲנָשִׁים <i>those men</i>
אֵלֶּה הַנְּשִׁים <i>these women</i>	הֵנּוּ הַנְּשִׁים <i>those women.</i>

But when the pronouns precede their substantives, the **ה** is omitted, and the verb, *to be*, is understood: as, **זֶה הָאִישׁ** *This is the man.* **הוּא הַדָּבָר** *That is the thing.* **היא הָאִשָּׁה** *That is the woman.* **אֵלֶּה הָאֲנָשִׁים** *These ARE the men.* **וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל** *And-these-are the-names-of the-sons-of Israel.*

Relative Pronouns.

99. The relative pronoun אֲשֶׁר (as a prefix שׁ), *who, which, that, what*, is indeclinable; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

Examples.

יְהוָה אֲשֶׁר דִּבֶּר לִי *The-Lord WHO spake to me.*
(Gen. xxiv. 17.)

אִישׁ אֲשֶׁר אִמּוֹ *A man WHO HIS mother, i. e.*
a man whose mother

הַנְּעִמָּה אֲשֶׁר אֹמַר אֵלֶיהָ *The damsel WHO I shall say to*
HER i. e. the damsel to
whom I shall say.

הָאָרֶץ אֲשֶׁר יָצֵאתָ מִשָּׁם *The-land WHICH thou-didst go-*
out FROM there, i. e. the land
from which or whence thou
camest. (Gen. xxiv. 5.)

הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ *The land WHICH thou liest*
UPON her, i. e. upon which
thou liest (Gen. xxviii. 13).

אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ *A-man WHO the-spirit-of God*
IN-HIM, i. e. in whom the
spirit of God is. (Gen. xli.
38.)

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes מ, ל, כ, ב; as, בְּאֲשֶׁר, בְּאִשֶּׁר. (See Syntax.)

100. Before verbs, and especially before participles, the definite ה is frequently used instead of the relative: as, הַפָּבֵב *which compasses* (Gen. ii. 10), הַרְלֵךְ *which goeth* (Gen. ii. 14), הַרְלֵךְ *who went* (Gen. xiii. 5), Lit. *the compasser, the goer*.

Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה *what?* מִי מַה * *what? how?* as, מִי אַתָּה *who art thou?* מִי אֶתְּ בָתִּי *who art thou, my daughter?* מִי הָאִישׁ הַזֶּה *who is this man?* מַה אֶמַּר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טוֹב *how good!* מַה נוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא *signifies who is he?* מִי הִיא *who is she?* But מַה הוּא *(what he)*, מַה הִיא *(what she)*, signify *what is it?* The same מִי אֵלֶּה *who are these (persons)?* but מַה אֵלֶּה *what are these (things)*.

מִי is thus declined:—מִי *who*, לְמִי *to whom* or *whose*, מִי אֶתְּ *whom*, מִמֵּי *from whom*, בְּמִי *with* or *through whom*.

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax.

* מַה generally before words beginning with ה or ע (excepting in seven places, according to the *Masorah*, where it is sometimes מַה or מַה); מִי before those which begin with א, ה, or ר, except before הוּא and הִיא, where it is always מִי.

Exercise.

גַּר אֲנֹכִי * עַמְכֶם : אֲנֹכִי * בְּנֵךְ¹ * בְּכֹרֶךָ² : מִי * אֶתָּה בְּנִי ?
 מִי * אֶת בֵּיתִי³ : בֶּן-אֲבֹתֶיךָ אָנֹכִי * : בֵּית בְּתוּאֵל אֲנֹכִי * :
 אָנִי * יוֹסֵף אַחִיכֶם⁴ אֲשֶׁר מְבַרְתֶּם⁵ אֵת מִצְרַיִם⁶ : אֲמַרִי⁷
 אַחֲתִי⁸ אֶת * : הוּא אָמַר⁹ לִי אַחֲתִי הוּא * וְהִיא אָמְרָה¹⁰
 אַחִי הוּא * : אֶת-אֲחִי אֲנֹכִי * מְבַקֵּשׁ¹¹ הַגִּידָה¹² לִי אֵיפֹה
 הֵם * רְעִים¹³ : וַיֹּאמֶר¹⁴ אֲלֵהֶם מְרַגְלִים¹⁵ אַתֶּם * : וַיֹּאמְרוּ¹⁶
 אֵלָיו לֹא¹⁷ אֲדֹנָי¹⁸ : כֹּל¹⁹ בְּנֵי אִישׁ אֶחָד נַחְנוּ * בְּנִים²⁰
 אֲנַחְנוּ * : שְׁנַיִם עָשָׂר עֶבְדֶיךָ²¹ אַחֲרַי אֲנַחְנוּ * בְּנֵי אִישׁ
 אֶחָד בְּאֶרֶץ כְּנָעַן : לְמִי * אַתָּה וְאָנָּה תִלְךְ וְלְמִי * אֵלֶּה
 לְפָנֶיךָ²² : הַשְּׁלִיכוּ²³ אֶתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר * בַּמִּדְבָּר וַיֵּד
 אֶל-תְּשַׁלְּחוּ²⁴ בוֹ :

1 בְּנֵן. 2 First-born. 3 בֵּית a brother. 4 Ye have sold.
 6 מִצְרַיִם Egypt. 7 Say. 8 אַחֲתִי a sister. 9 He said. 10 She said.
 11 Seeking. 12 Tell. 13 Pasturing. 14 And he said. 15 מְרַגְלִים a spy.
 16 And they said. 17 No. 18 אֲדֹנָי a lord. 19 כֹּל all. 20 בְּנֵן honest,
 upright. 21 עֶבֶד. 22 Before thee. 23 Cast ye. 24 Ye shall not *send*,
 i. e. *lay*.

לְמַה רַמִּיתֶם¹ אֶתְנוּ לֵאמֹר² רְחוּקִים³ אֲנַחְנוּ * מִכֶּם
 מְאֹד⁴ וְאַתֶּם בְּקִרְבֵּנוּ⁵ יֹשְׁבִים⁶ : הִנֵּה⁷ אֲנֹכִי בָא⁸ אֶל בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתִּי⁹ לָהֶם אֱלֹהֵי¹⁰ אֲבוֹתֵיכֶם¹¹ שְׁלַחְנִי¹² אֵלֵיכֶם

1 Have ye deceived. 2 Saying. 3 רְחוּק distant. 4 Very. 5 קָרֵב
 midst. 6 יוֹשֵׁב one that sits, dwells. 7 Behold. 8 Come. 9 And
 I say. 10 The-God-of. 11 אֲבוֹת fathers. 12 He-has-sent-me.

וְאָמְרוּ¹⁵ לִי מָה * שְׁמוֹ¹⁴ מָה אָמַר¹⁵ אֱלֹהִים : מָה * זֹאת עָשָׂה¹⁶
 אֱלֹהִים לָנוּ : מָה- * הִמְעַשֶׂה¹⁷ הָיָה אֲשֶׁר עָשִׂיתֶם¹⁸ : אֵתְנָה
 יְדַעְתֶּן¹⁹ כִּי²⁰ בְּכַל-כֹּחִי²¹ עָבַדְתִּי²² אֶת-אֲבִיכֶן²³ וְאֲבִיכֶן
 הִתַּל²⁴ בִּי : הִנֵּה לִי שְׁתֵּי בָנוֹת אוֹצִיָּאָה²⁵ אֵתְהֶן אֱלֹהִים
 אִינְגָּוָה גְּדוֹל בַּבַּיִת הָיָה מִמְּנִי וְלֹא-חָשַׁךְ²⁶ מִמְּנִי מְאוֹמָה²⁷
 כִּי-אִם²⁸ אוֹתְךָ : בְּזֹאת גְּאוֹת²⁹ לָכֶם אִם תְּהִיוּ בְּמִצְרָיִם :
 גּוֹר³⁰ בְּאַרְץ הַזֹּאת : אֲרִץ אֲשֶׁר אֲבַגְּיָהּ³¹ בְּרוּל :

- ¹⁵ And-they-shall-say. ¹⁴ שֵׁם a name. ¹⁵ Shall I say. ¹⁶ Did. ¹⁷ Deed.
¹⁸ Ye have done. ¹⁹ Know. ²⁰ That. ²¹ כֹּחַ strength. ²² I-have-served.
²³ אָב. ²⁴ He has deceived (deceit accompanied with derision).
²⁵ I-will bring out. ²⁶ He did not withhold. ²⁷ Any thing. ²⁸ But.
²⁹ We will consent. ³⁰ Dwell. ³¹ אָבִן.

I *am* thy^f-father, and-thou^t *art* my-daughter. †
 She *is* my-mother, and-these *are* her-children. This
is my little son, and-this *is* my little daughter. He
 loved¹ her more-than-all² his-children. They are my
 father's brothers, and she is my sister. Is this your
 little brother who called³ me? Is this the little girl
 who said⁴ that⁵ her father loved her more than all his
 daughters? This *is* not the city,^f nor is this the
 house,^m which I have built.⁶ Who *art* thou, my son?
 and what is thy name? Who *art* thou, my-daughter?

בְּנִיתִי⁶ כִּי⁵ אֲמַרָה⁴ קָרָא³ מִכָּל-² אֲהָב¹

† The Hebrew of most of the phrases contained in this exercise
 will be found, with very slight alterations, in the first part of this
 work, pp. 87—89.

and-what *is* thy-name? He *is a* wise man and a great king. She *is* fairer⁷ than-her-sister, and the most comely⁸ amongst daughters. His little brother will-be greater⁹-than-he. Whose *art* thou,¹⁰ and whither goest¹⁰-thou, and whose *are* these before¹¹-thee? Whither is thy^f beloved¹² gone [went¹³], *O thou* fairest of women! whither did thy beloved turn¹⁴ that-we-may-*seek-him*¹⁵ with thee.¹⁶

7 יָפָה 8 נְאֻוָּה 9 יִגְדֵל 10 תֵּלֵךְ 11 לְפָנֶיךָ 12 דוֹר 13 הֵלֵךְ
14 פָּנָה 15 וּנְבִקֵּשׁנוּ 16 עִם.

CHAPTER VI.

VERBS.

102. Verbs are either Primitive or Derivative (art. 18, page 20.) Perfect or Imperfect,* (art. 13—16.) Primitive verbs are either transitive, intransitive, or neuter. Derivative verbs are either active, passive, or reflective.

Primitive transitive verbs admit of seven principal forms, divisions, or branches†, denominated—

1, קָל or פָּעַל; 2, נִפְעַל; 3, פִּעַל; 4, פְּעַל; 5, הִפְעִיל; 6, הִפְעַל; 7, הִתְפַּעֵל. (Art. 18.)

* All verbs not included in the first conjugation (Art. 13.) are called *imperfect*.

† The want of a technical term to designate these variations collectively, is particularly felt in treating of this part of Hebrew

Obs. 1.—Intransitive verbs do not, of course, admit of all the preceding forms; nor, indeed, do all transitive verbs,—some being used in one form only, others in several, and few in all.

2.—The first of these forms, קל, is appropriated to primitive verbs, the rest to the derivatives.

3.—קל, פָּעַל and הִפְעִיל, are called *active forms*, because they are mostly used in an active sense. נִפְעַל, פְּעַל, and הִפְעֵל, are denominated *passive forms*, and הִתְפַּעֵל, the *reflective form*.*

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*.† (Art. 18.)

Character and Signification of the several Forms or Branches.

103. קל or פָּעַל expresses simple action (transitive or intransitive), *being* or *a state of being*; as,

Grammar. The name בְּנִינִים *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices, conjugations, &c.*, as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

* Some verbs admit of several other *forms*, denominated פְּעַלֵּל, פִּלְפֵּל, פְּעַלְעַל, הִתְפַּעֵל, &c., but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p. 16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ה, ו, י, ט, נ, and, in a few instances, ס.

פָּקַד *to visit*,* פָּקַדָּה *he visited*; הָיָה *to be*, הָיָה *he was*;
הָלַךְ *to be sick*, הָלַךְ *he was sick*.

104. נִפְעַל expresses the *passive* of the preceding form. Its characteristic is the *prefix* (נ): as, נִבְסוּף *to be desirous*; נִפְקַדָּה *he was visited*. This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, הִפְקַד (for הַנִּפְקַד *to be visited*); אֶשְׁבֵּר (for אֲנִשְׁבֵּר) *I shall be broken*.

Obs. 1.—When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding *servile*: as, הֶאֱכַל *to be eaten*.

2.—Neuter verbs cannot, strictly speaking, admit of a *passive*; there are, nevertheless, many verbs of this description found in the *passive* form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed*, נִהְיָה *he became*, *was brought into existence*, *it happened*. From הָלַךְ *to be sick*, נִחַלָּה *he became sick*.

3.—Some verbs of this form have apparently a *reflective* signification: as, וַאֲחַבֵּא *and I hid myself* (Gen. iii. 18), הִפָּרַד *separate thyself* (Gen. xii. 13), הִתְאַסְּפוּ *gather yourselves together* (Gen. xlix. 1);

* The primary signification of this verb (פָּקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning:—to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture*. For the sake of convenience, however, we shall render it by *to visit*.

but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive*: thus, **וַאֲתַחְבֵּא** and *I remained hidden* (*I hid myself*, would be **וַאֲתַחְבֵּא**, as in Gen. iii. 8, **וַיִּתְחַבֵּא** and *he hid himself*); **הִפְרֵד** *be separated*, i. e. *do not follow me*; **הִשְׁמֹר** *take heed, beware*, i. e. *abstain from doing* (Gen. xxxi 24); **הִאָּסְפוּ** *remain assembled*.

4.—A few words of this form are apparently used in an active sense: as, **נִשְׁבַּע** *he swore*, **נָלַחַם** *he fought*, **נִאָּנַח** *he sighed*; but they do not entirely lose their passive signification; for, he that swears, is at the same time sworn, i. e. made to do so by some authority: and he that fights, is at the same time fought. **נִאָּנַח** means literally *he became eased*, the physical effect of sighing.

105. **פִּעַל** has generally a transitive signification†, and indicates mostly intense action and energy; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root; as—

* Ewald, in his “*Kritische Grammatik der Hebraische Sprache*,” Art. 103, maintains that the primary signification of this form is reflexive. But in adopting this opinion, the learned author appears to me to have made the exceptions the rule, and the rule the exception: as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus—Gen ii. 4, **בָּתְּבַרְאָם**; ii. 23, **אִקְרַא**; iii. 4, **וַנִּפְקְחוּ**; 7, **וַתִּפְקְחֵנָה**; iv. 18, **וַיּוֹלֵד**; v. 2, **הִבְרָאָם**; vi. 21, **וַיֵּאָבֵל**; vii. 11, **נִבְקְעוּ**, **נִפְתְּחוּ**; 22, **וַיִּמְחוּ**; viii. 2, **וַיִּסְבְּרוּ**; 5, **נִרְאוּ**; ix. *ibid.* **וַיִּבְרַתְהָ**, **וַיִּנְרָאֲתָהּ**; x. 9, **וַיֹּאמֶר**, &c.

† In a few instances it is used intransitively, without losing its signification of intensity; as, **מִהֵר** *he hastened*; **צָמַח** *it sprouted, grew*; **צָמַח** *it grew rapidly, abundantly*.

<i>Kal.</i>	<i>Piel.</i>
שָׁבַר <i>to break.</i>	שִׁבַּר <i>to break in pieces, to shatter.</i>
אָבַד <i>to be lost, to perish.</i>	אַבַּד <i>to destroy, to ruin.</i>
רָדַף <i>to pursue.</i>	רִדַּף <i>to pursue continually, to prosecute.</i>
כָּתַב <i>to write.</i>	כִּתְּבַב <i>to write often, repeatedly.*</i>
חָזַק <i>he was strong.</i>	חִזְּקַב <i>he made strong, he strengthened, fortified.</i>
לָמַד <i>to learn.</i>	לִמְּדַב <i>he made another learn, i. e. he taught.</i>

Thus likewise שָׁכַח *he forgot*, שִׁכַּח *he caused to forget, brought into oblivion*; טָהַר *he was clean, pure*, טִיְהַר *he made clean, purified*; טָמֵא † *he was unclean*, טִמְּא *he made unclean, defiled.*

106. פָּעַל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (־) under the first: as, שָׁבַר *he was shattered*; לָמַד *he was taught.*

* Hence it often denotes habitual action; thus, כִּוְתַב *one that writes*; but כִּיכְתַב *one that is accustomed to write, i. e. a writer by profession*; רוֹצֵחַ *one that kills*; but מְרַצֵּחַ *one that has committed the action repeatedly, an assassin.*

† These two verbs, and a few others are, in some instances, used in a particular sense: as וְטִיְהַרוּ הַכֹּהֵן *And the priest shall make him clean, i. e. he shall pronounce him clean* (Levit. xiii. 28); וְטָמֵא אֹתוֹ *and he shall make him unclean, i. e. he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצְּדִיק *And they shall justify the righteous* (Deut. xxv. 1), i. e. *declare him just.* In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in קָל; as, סָקַל *to stone*, סִקַּל *to remove stones.*

Obs.—When the second radical happens to be one of the letters ר, ע, ח, ה, א, the *dagesh* is compensated by lengthening the preceding vowel: as, בָּאֵר (for בֵּאֵר) *to explain*; בֵּאֵר (for בָּאֵר) *he explained*; בֵּרַךְ (for בִּרַךְ) *he blessed*; בֵּרַךְ (for בִּרַךְ) *he was blessed* *

107. הִפְעִיל has mostly a causative signification; its characteristic is the prefix ה, the second radical having (..) or (׳) as, הִפְקִיד or הִפְקִיד *to cause another to visit*; הִאָּכִיל *he caused another to eat*, i. e. *he fed*, or *provided him with food*; הִבְעִיר *he caused another to burn*. †

108. הִפְעַל is the passive of the preceding: its characteristic is the prefix ה with short (׳) or (׳): as, הִפְקַד *he was caused to visit*; הִשָּׁב *he was caused to lie down*.

* This compensation does not, however, always take place: as, נָאִץ *he vexed*, נָהַג *he led*, טָהַר *he purified*, בָּחַט *he denied*, בָּעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעַר *to burn, to be on fire*; Piel, בָּעַר *to make burn, to kindle, to set on fire*, הִבְעִיר *to cause to burn*, i. e. *to cause something to burn another object* (See Gen. iii. 2, 3.—xxxv. 3; Jud. xv.). In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, פָּתַח *to open*, פָּתַח *to open with force*; hence *to engrave*: וַיִּבְרַךְ (Kal) signifies *and he kneeled*, from בִּרְךָ *the knee*; וַיִּבְרַךְ (Hip.) *he caused to kneel* (See Gen. xxiv. ‘And he made the camels to kneel’): but וַיִּבְרַךְ (Piel) signifies *he blessed*.

109. **הִתְפַּעֵל** has mostly a reflective signification:* its characteristic is the prefix **הִתְ** added to the form Piel: as, **הִתְפַּקֵּד** to visit or to inspect one's self; **הִתְנַפֵּל** he threw himself (from **נָפַל** to fall); **הִתְנַגֵּל** he uncovered himself. It often signifies mere pretension, or a feigning to be what, in fact, one is not: as, **הִתְחַלֵּה** to pretend to be sick; **הִתְעַשֵּׂר** he pretended to be rich, acted the rich man, or boasted to be such.

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

Moods and Tenses.

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity: as, **יִלְבִּינוּ** they shall become white; **יִאֲדִימוּ** they shall become red; **הִשְׁלִיךְ** he threw down, cast away, **הִשְׁבִּים** he rose early, *i. e.* with eagerness, or before the usual time.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **קָל**: as, **הִתְפַּלֵּל** he prayed earnestly, devoutly; **הִתְהַלֵּךְ** he walked continually, or he walked by his own effort, unassisted; **הִתְאַבֵּל** he mourned greatly; **הִתְאַנַּף** he was angry.

† Except the derivative words, Puäl, Hophäl, and Hithpäel, which being passive verbs, admit not the imperative. Niphäl, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (See Obs. 3, p. 105.)

Each of the three active forms admits of two participles*; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פְּקֹד, denominated the *constructive* form.

112. From this infinitive the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, ב, ב, מ, ל : as, פָּקַד or פְּקֹד *to visit*, בַּפְּקֹד *in visiting*, בַּפְּקֹד *as visiting*, לַפְּקֹד *to visit, or for the purpose of visiting*, מִפְּקֹד *from visiting*, בְּהִפְקֹד *in being visited*, בְּהִפְקֹד *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

Each of the three active forms admits of two participles*; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פִּקֹּד, called the *absolute*, or פִּקְדוֹ, denominated the *constructive* form.

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113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, ב, ב, מ, ל: as, פִּקֹּד or פִּקְדוֹ *to visit*, בַּפִּקֹּד *in visiting*, בַּפִּקְדוֹ *as visiting*, לַפִּקֹּד *to visit, or for the purpose of visiting*, מִפִּקְדוֹ *from visiting*, בְּהִפְקֹד *in being visited*, בְּהִפְקָדוֹ *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

Each of the three active forms admits of two participles* ; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פִּקְדָּה, denominated the *constructive* form.

112. From this infinitive the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, כּ, בּ, מ, ל : as, פָּקַד or פִּקְדָּה *to visit*, בַּפִּקְדָּה *in visiting*, בְּפִקְדָּה *as visiting*, לְפִקְדָּה *to visit, or for the purpose of visiting*, מִפִּקְדָּה *from visiting*, בְּהִפְקָדָה *in being visited*, כְּהִפְקָדָה *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

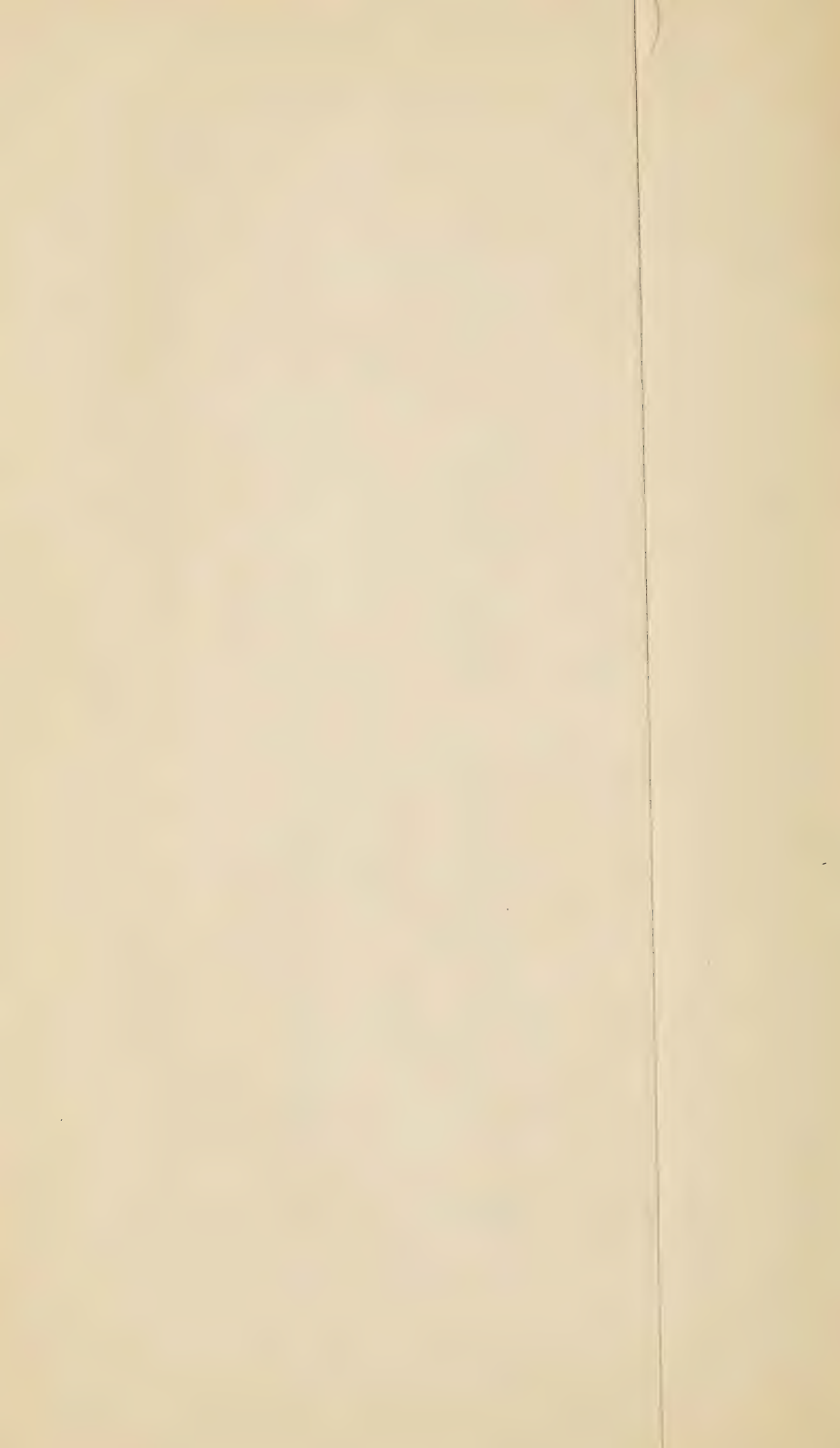
114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

PARADIGM OF A VERB OF THE FIRST CONJUGATION.—TABLE X.

Hithpaël.	Hophâl.	Hiphîl.	Paâl.	Piel.	Niphâl.	Kal.	
INFINITIVE MOOD.							
הִתְפַּקֵּד to visit oneself, to review oneself.	תִּפְקַד to be caused to visit.	יִפְקִיד to cause to visit, to intrude.	פָּקַד to be visited, &c.	פָּקַד to visit frequently, to monitor.	יִפְקַד to be visited.	פָּקַד or פָּקֹד to visit, to notice.	
הִתְפַּקֵּד	תִּפְקַד	יִפְקִיד	פָּקַד	פָּקַד	יִפְקַד	פָּקַד	ב in
כִּהִתְפַּקֵּד	כִּתִּפְקַד	כִּיִּפְקִיד	כִּפָּקַד	כִּפָּקַד	כִּיִּפְקַד	כִּפָּקַד	כ as
לִהִתְפַּקֵּד	לִתִּפְקַד	לִיִּפְקִיד	לִפָּקַד	לִפָּקַד	לִיִּפְקַד	לִפָּקַד	ל to
מִהִתְפַּקֵּד	מִתִּפְקַד	מִיִּפְקִיד	מִפָּקַד	מִפָּקַד	מִיִּפְקַד	מִפָּקַד	מ from
PARTICIPLE ACTIVE.							
מִתְפַּקֵּד	תִּפְקַד	יִפְקִיד	פָּקַד	פָּקַד	יִפְקַד	פָּקַד	m.
מִתְפַּקֵּדָה	תִּפְקַדְהָ	יִפְקִידָהּ	פָּקַדְהָ	פָּקַדְהָ	יִפְקִידְהָ	פָּקַדְהָ	} f.
מִתְפַּקְדִים	תִּפְקְדוּם	יִפְקִידוּם	פָּקַדְתֶּם	פָּקַדְתֶּם	יִפְקִידוּם	פָּקַדְתֶּם	
מִתְפַּקְדִים	תִּפְקְדוּם	יִפְקִידוּם	פָּקַדְתֶּם	פָּקַדְתֶּם	יִפְקִידוּם	פָּקַדְתֶּם	m. p.
מִתְפַּקְדוֹת	תִּפְקְדוֹת	יִפְקִידוֹת	פָּקַדְתֶּן	פָּקַדְתֶּן	יִפְקִידוֹת	פָּקַדְתֶּן	f. p.
PARTICIPLE PASSIVE.							
		פָּקֻד	פָּקֻד	פָּקֻד	פָּקֻד	פָּקֻד	m.
		פָּקֻדָה	פָּקֻדָה	פָּקֻדָה	פָּקֻדָה	פָּקֻדָה	f.
		פָּקֻדִים	פָּקֻדִים	פָּקֻדִים	פָּקֻדִים	פָּקֻדִים	m. p.
		פָּקֻדוֹת	פָּקֻדוֹת	פָּקֻדוֹת	פָּקֻדוֹת	פָּקֻדוֹת	f. p.
PAST.							
הִתְפַּקְדִיתִי	תִּפְקַדְתִּי	יִפְקִידְתִּי	פָּקַדְתִּי	פָּקַדְתִּי	יִפְקִידְתִּי	פָּקַדְתִּי	I
הִתְפַּקְדִיתָ	תִּפְקַדְתָּ	יִפְקִידְתָּ	פָּקַדְתָּ	פָּקַדְתָּ	יִפְקִידְתָּ	פָּקַדְתָּ	thou, m.
הִתְפַּקְדִיתִי	תִּפְקַדְתִּי	יִפְקִידְתִּי	פָּקַדְתִּי	פָּקַדְתִּי	יִפְקִידְתִּי	פָּקַדְתִּי	thou, f.
הִתְפַּקַּד	תִּפְקַד	יִפְקִיד	פָּקַד	פָּקַד	יִפְקִיד	פָּקַד	he
הִתְפַּקְדָה	תִּפְקַדְהָ	יִפְקִידְהָ	פָּקַדְהָ	פָּקַדְהָ	יִפְקִידְהָ	פָּקַדְהָ	she
הִתְפַּקְדָנוּ	תִּפְקַדְנוּ	יִפְקִידְנוּ	פָּקַדְנוּ	פָּקַדְנוּ	יִפְקִידְנוּ	פָּקַדְנוּ	we
הִתְפַּקְדָתֶם	תִּפְקַדְתֶּם	יִפְקִידְתֶּם	פָּקַדְתֶּם	פָּקַדְתֶּם	יִפְקִידְתֶּם	פָּקַדְתֶּם	ye, m.
הִתְפַּקְדָתִי	תִּפְקַדְתִּי	יִפְקִידְתִּי	פָּקַדְתִּי	פָּקַדְתִּי	יִפְקִידְתִּי	פָּקַדְתִּי	ye, f.
הִתְפַּקְדוּ	תִּפְקְדוּ	יִפְקִידוּ	פָּקַדוּ	פָּקַדוּ	יִפְקִידוּ	פָּקַדוּ	they
IMPERATIVE MOOD.							
הִתְפַּקַּד	not used	תִּפְקַד	not used	פָּקַד	הִפְקַד	פָּקַד	2. m.
הִתְפַּקְדִי		תִּפְקְדִי		פָּקְדִי	הִפְקְדִי	פָּקְדִי	2. f.
הִתְפַּקְדוּ		תִּפְקְדוּ		פָּקְדוּ	הִפְקְדוּ	פָּקְדוּ	2. p. m.
הִתְפַּקְדֵנָה		תִּפְקְדֵנָה		פָּקְדֵנָה	הִפְקְדֵנָה	פָּקְדֵנָה	2. p. f.
FUTURE.							
אֶתְפַּקֵּד	תִּפְקַד	יִפְקִיד	פָּקַד	פָּקַד	יִפְקִיד	פָּקַד	I
תִּתְפַּקֵּד	תִּפְקַד	תִּפְקִיד	תִּפְקַד	תִּפְקַד	תִּפְקִיד	תִּפְקַד	thou, m.
יִתְפַּקֵּד	יִפְקַד	יִפְקִיד	יִתְפַּקֵּד	יִתְפַּקֵּד	יִתְפַּקֵּד	יִתְפַּקֵּד	thou, f.
יִתְפַּקֵּד	יִפְקַד	יִפְקִיד	יִתְפַּקֵּד	יִתְפַּקֵּד	יִתְפַּקֵּד	יִתְפַּקֵּד	he
תִּתְפַּקֵּד	תִּפְקַד	תִּפְקִיד	תִּתְפַּקֵּד	תִּתְפַּקֵּד	תִּתְפַּקֵּד	תִּתְפַּקֵּד	she
נִתְפַּקֵּד	נִפְקַד	נִפְקִיד	נִתְפַּקֵּד	נִתְפַּקֵּד	נִתְפַּקֵּד	נִתְפַּקֵּד	we
תִּתְפַּקְדוּ	תִּפְקְדוּ	תִּפְקִידוּ	תִּתְפַּקְדוּ	תִּתְפַּקְדוּ	תִּתְפַּקְדוּ	תִּתְפַּקְדוּ	ye, m.
תִּתְפַּקְדֵנָה	תִּפְקְדֵנָה	תִּפְקִידֵנָה	תִּתְפַּקְדֵנָה	תִּתְפַּקְדֵנָה	תִּתְפַּקְדֵנָה	תִּתְפַּקְדֵנָה	ye, f.
יִתְפַּקְדוּ	יִפְקְדוּ	יִפְקִידוּ	יִתְפַּקְדוּ	יִתְפַּקְדוּ	יִתְפַּקְדוּ	יִתְפַּקְדוּ	they, m.
תִּתְפַּקְדֵנָה	תִּפְקְדֵנָה	תִּפְקִידֵנָה	תִּתְפַּקְדֵנָה	תִּתְפַּקְדֵנָה	תִּתְפַּקְדֵנָה	תִּתְפַּקְדֵנָה	they, f.



The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives *׃* in addition to the masculine; the second person *m. p.* *י*; the second person *f. p.* *נה*. Thus—

Infinitive (KAL)		Infinitive (NIPHAL)	
פָּקַד or פִּקְדָּה		הִפְקִיד	
Imperative.		Imperative.	
פָּקַד <i>visit thou,</i>	<i>m.s.</i>	הִפְקִיד <i>be visited,</i>	<i>m.s.</i>
פִּקְדִי	<i>f.s.</i>	הִפְקִידִי	<i>f.s.</i>
פָּקְדוּ <i>visit ye,</i>	<i>m.p.</i>	הִפְקִידוּ <i>be ye visited,</i>	<i>m.p.</i>
פִּקְדְנָה	<i>f.p.</i>	הִפְקִידְנָה	<i>f.p.</i>

(See Table X.)

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m.s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

	<i>Infinitive.</i>		<i>3rd person.</i>
Kal	פָּקַד		פָּקַד
Piel	פִּקְדָּה		פִּקְדָּה
Pual	פִּקְדָּה		פִּקְדָּה
Hiphil	הִפְקִיד		הִפְקִיד

The third person of *Hophal* and *Hithpaël* are formed in the same manner. (See Table X.) In Niphal

the ה is rejected, and the characteristic נ retained: thus, from הַפְקֹד (for הַנְּפִקֹד) *to be visited*, נִפְקַד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining it to the letters אִי *I*; אַתְּ *thou, m.*; אַתְּ *thou, f.*; הִיא* *she*; נוּ *we*; אַתְּמָ *you, m.*; אַתְּנָ *you, f.*; וְ *for both genders, they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, ת, נ, י, א; thus—*imp.* פִּקֹד—*future*, אֶפְקֹד *I shall visit*; תִּפְקֹד *thou shalt visit*, תִּפְקֹדִי *thou shalt visit, f.*; יִפְקֹדוּ *they shall visit, m., &c.*

118. In the same manner are the future tenses of derivative verbs formed; except the future of Niphāl, which rejects the ה of the imperative. (See Table X.)

* (הִיא) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles*; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense: thus, פִּקַד *one that did visit*, פִּקְדָה *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew language (Art. 152 and 195), supposes that they were originally *nouns*; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix ו and *dagesh* in the following letter*, or ו (before א), are often used to express the *past*; as, תִּפְקֹד thou shalt visit, וַתִּפְקֹד and thou hast visited, אֶפְקֹד I shall visit, וְאֶפְקֹד and I did visit; יֹאמֵר he shall say, וַיֹּאמֶר and he said; נֵלֵךְ we shall go, וַיֵּלֶךְ and he went.

Obs. 1.—This prefix (ו or ו) is denominated by Grammarians ו *conversive*†, because it changes the tense from future into past. But ו (with sh'va) before future tenses, is merely *copulative*: as, אֶפְקֹד and I shall visit; וַיֹּאמֶר and he shall say.

2.—Words thus converted from the future into the past by the prefix ו,‡ having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple

* Except where the prefix is ו with sh'va: as וַיֵּלֶךְ, &c., when the *dagesh* is omitted: thus, וַיֵּלֶךְ, &c. Except, likewise, when the prefix is א; as, אֶפְקֹד, אֶלֶף, אֶפְקֹד, where the *dagesh* is compensated by the long vowel under the ו: thus, וַיֹּאמֶר, וַיֵּלֶךְ, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ו never loses its copulative power even when it is said to be *conversive*. The fact is, that this letter always retains its primitive signification, namely *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix ו has no influence on the accent. (See the examples in the first note.)

syllable, not followed by *sh'va*: thus, יִפְנֶה, יִסּוּב, יִקוּם, יִשָּׁב, יֵאמֶר,—
 וַיִּפְּן, וַיִּסָּב, וַיִּקָּם, וַיִּשָּׁב, וַיֵּאמֶר. But if the preceding conditions be
 wanting, the accent is not removed; hence we have וַיִּמְּוֹת, וַיֵּאמֶר,
 וַיִּדְבַּר, וַיִּקְרָא, וַיִּגִּישׁ, וַיֵּאָתֵב, &c. The accent is likewise retained in
 verbs of the fourth conjugation, having *chirik* instead of (..) in the
 future: as, וַיִּשָּׂא, וַיִּקְוֶן.

120. The past tense, with the prefix ו or ו, ex-
 presses *future* time when preceded by a verb in the
future, or by an imperative: as, פָּקַדְתִּי I have visited,
 וּפְקַדְתִּי and I shall visit; אָמַרְתָּ thou hast said, וְאִמְרֶתָּ
 and thou shalt say*; הָיָה he or it was, וְהָיָה and he or
 it shall be; אָמַר he said, וְאָמַר and he shall say.

Obs. 1.—This ו is likewise denominated *conversive*. But when
 a past tense, having ו prefixed, is preceded by another past tense,
 the ו is in that case merely *copulative*, and the verb retains its past
 signification: as, וְקָרָא וְאָמַר he called and said.

2.—These rules, which will be more fully explained in the
Syntax, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb
 (קָל), is formed mostly by inserting ו (or its vowel
 point†) between the *first* and *second* radical: as,

* In such cases the accent of the first and second person singular is
 removed to the ultimate syllable. (See the above examples.) Ex-
 cept verbs whose third radical is a quiescent letter: as, וְרָאִיתִי,
 וּמִצָּאתִי.

† Except verbs of the fifth, and some of the eighth conjugations.

פֹּקֵד or פִּקֵּד *one that visits*, and the passive participle, by inserting ו between the *second* and *third* radical: as, פִּקְוֵד.

122. The participles of the derivative verbs are mostly formed by the prefixes נ, מ, מ, מ, מֶת*, or by a change in the vowel points.

Obs.—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form*: as, *m.* אֲנִי פֹקֵד—*f.* פֹּקֵדֶת. *I am visiting*, or *I visit*. (See page 117.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12), the first of which comprehends *perfect verbs* (Art. 13), the rest comprehend *imperfect verbs* (Art. 14—16).

The annexed table contains a model of a *perfect verb*.

* These letters are probably fragments of the words מִי *who*, or מַה *what*.

124. *Remarks and Observations on the preceding Verb.*

Obs. 1. The *dagesh*, in the first radical beginning a word or syllable, as פָּקַדְתִּי, פָּקַדְתָּ, &c. הִתְפַּקֵּד, &c., is used only in roots beginning with either of the letters ב נ ד כ פ ת, but not in those beginning with any other letter : as, לָמַדְתִּי, לָמַדְתָּ.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel ; except the terminations תָּם, תָּן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

Kal.

3.—פָּקַד—The forms of the infinitive of *Kal* are either (פָּעַל): as, פָּקַד to visit, שָׁכַב to lie down ; or (פְּעַל²): as, פָּקַד ; or (פְּעַל³): as, שָׁכַב.*

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as, פָּקַד וַיִּפְקַד אֶתְכֶם, *visiting, he will visit you, i. e. he will surely visit you* (Gen. 1. 24).

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מ, ל, ב, ב, : as, בִּפְקֹד in visiting, בִּשְׁכַב, &c. (See the preceding Table.) בִּשְׁכַב in lying down, בִּשְׁכַב, לִשְׁכַב †

Before מִקַּף (־) is changed into short (ַ); as, מִשָּׁל cons. מִשָּׁל, to rule, מִשָּׁל-בְּנֵינוּ to rule over us. This rule is equally applicable to all words terminating in (־); as, מִשָּׁל, מִשָּׁל, with מִקַּף, מִשָּׁל, מִשָּׁל, &c. (See Part I. p. 79.)

* The following forms occur sometimes; בִּשְׁל to boil; גָּדַל to be great; לִירָא to fear; לְאַהֲבָה to love; לְקַרְבָּה to approach. But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters מ, ל, ב, ב. (See Syntax.)

Obs. 4.—Participles, as has already been observed, supply the present tense: as, אָנִי לֹמֵד, *m. I learn*; * אָתָּה עוֹמֵד, *m. thou standest*; אֵת עוֹמֵד, *f. thou standest*; הוּא יוֹשֵׁב, *he sits*, הִיא יוֹשֶׁבֶת, *she sits*; אָנּוּ הֹלְכִים, *m. we walk*, &c. אֲנִי קָרָא, *I call*, אֲנִי קָרוּא, *I am called, invited*.

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say אֲנִי אָדָם, *I am a man*, הוּא מֶלֶךְ, *he is a king*, אֲנַחְנוּ אַנְשִׁים, *we are men*, so likewise אֲנִי חָכָם (not חוֹכֵם) *I am wise*, הוּא חָכָם, *he is wise*, אֲתָּה גָדוֹל, *thou art great*, הַמְּלָאכָה גְדוֹלָה, *the work is great*; אֲנַחְנוּ רָעִיבִים, *we are hungry*.

Additional Examples.

דוֹרֵי צַח וְאָדָם, *My beloved is white and ruddy.* (Cant. v. 10.)

יִשְׁחַוְרָה אֲנִי וְנֹאֵוָה, *I AM black, and (yet) comely.* (Ibid. i. 5.)

יָדְעוּ בִּי רַעִיבִים אֲנַחְנוּ, *They know that we ARE hungry.* (2 Kings, vii. 12.)

הָעָם רָעִיב וְעָיִף וְצָמֵא, *The people ARE hungry, and-weary, and-thirsty.* (2 Sam. xvii. 29.)

Obs. 5.—פֶּקֶד—This is by some grammarians called the *root*. It has either (-) for the second vowel, as the word under consideration,

* *Lit.* I am a learner, or I am learning. In a few instances we find the active participle takes (י־) instead (..); as, תּוֹמִיף (Ps. xvi. 5.) יוֹסִיף (Isa. xxix. 14.) or (-); as, אִבֵּר. A few also are found with ה (paragogic): as, בְּעָרָה (Hos. vii. 4.) Or with י (paragogic): as, שֹׁבְנִי (Deut. iii. 3.)

and then it is said to be of the form פָּעַל, which is chiefly appropriated for active verbs; or it has () or (־) for the second vowel, and then it is said to be of the form פֻּעַל, and פֶּעַל : as, הָפִין *he was willing*, יָקוּן *he was old*; יָבֵל *he was able*, קָטוּן *he was little*.*

Obs. 6.—Verbs of the form פֻּעַל express their different persons in the same manner as, פֻּעַל (פָּקַד): thus, הִפְצִיתִי, הִפְצִיָה, &c. † (not הִפְצִיתִי). But those of the form פֶּעַל, retain (־) in all cases where those of the form פֻּעַל have (-). Except in the second person plural, where they change (־) into short (ַ); thus, יִבְלֶה, יִבְלֵה, יִבְלֵהוּ, יִבְלֵהוּ, יִבְלֵהוּ, † יִבְלֵהוּ, † יִבְלֵהוּ. Future אֵיבֵל *I shall be able*, תֵּיבֵל, &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus :

וְלֹא־יָכֹל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי עָפָן עָלָיו הָעָנָן וַיִּכְבֹּד יְהוָה
מִלְּפָנָיו אֶת־הַמִּשְׁכָּן :

And Moses was not able to enter into the tent of the congregation, because the cloud rested thereon, and the glory of the Lord filled the Tabernacle.

* Verbs of this form have, of course, their infinitives, participles *m.*, and third persons the same.

† In pause, (see Part I. p. 84.) הִפְצִי, הִפְצִיָה, הִפְצִיָה; יִבְלֵה, יִבְלֵהוּ; whereas those of the form פֶּעַל change (-) and (:) into long (ַ) as אָמַר *he said*, אָמַר, אָמַרָה, אָמַרָה.

‡ This change is founded on the rule given in Part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (־) cannot retain the accent, on account of the terminations תָּם, תֵּן (see p. 116), it follows, that the vowel must be changed into its corresponding (ַ); thus, יִבְלֵהוּ, יִבְלֵהוּ. For the same reason is (־) in יִבְלֵהוּ, יִבְלֵהוּ, changed into short (ַ) when they occur with *con-*versive : thus, וַיִּבְלֵהוּ, וַיִּבְלֵהוּ.

Obs. 7.—פָּקַדְתִּי—Verbs, whose third radical is ת, drop this letter before the affixes תִּי, תָּ, תַּ, תָּם, and תָּן: as, קָרַח *to cut*, קָרַח *he cut* (פָּרַחְתָּ, פָּרַחְתָּ, פָּרַחְתָּם, פָּרַחְתָּן (not פָּרַחְתִּי, פָּרַחְתָּ, פָּרַחְתָּם, פָּרַחְתָּן). The same in the derivative verbs נִכְרַחְתִּי (not נִכְרַחְתִּי, נִכְרַחְתָּ, &c.

8.—The verb נָתַן *to give*, נָתַן *he gave*, follows the same rule, dropping the second נ; as, נָתַתִּי *I gave*, נָתַתָּ, נָתַתָּם, נָתַתָּן (not נָתַתִּי, &c.); נ is likewise dropped before the affixes נוּ, נָה; as, נָתַנּוּ (for נָתַנּוּ) *we gave*; הִאֲזַנְנָה (for הִאֲזַנְנָה) *listen ye*.

9.—פָּקַדְתָּ—Sometimes with an additional ה (Paragogic): as, וְזָמַרְתָּה (Josh. xiii. 11), וְנִפְלַתָּה (2 Kings xiv. 10).

10.—פָּקַדְתָּ—The first (:) is changed into (-) when the third radical is ע: as, שָׁמַעְתָּ.

11.—פָּקַדְתָּ—In a few instances with ת; as, אָזַלְתָּ (Deut. xxxii), וְנִפְלַאֲתָה (Psalm cxviii), and with א*; as, נִבְהַא (Ezek. xxxi).

12.—פָּקַדְתָּ—Some verbs (mostly intransitives) take (-) instead of (◌) for their second vowel in the imperative and future: as, קָרַב *come near, approach*, fut. אֶקְרַב; אָשָׁב *lie down*, fut. אֶשָׁב; especially when the second radical is a guttural, or the third ה or ע; as, שָׂאל *ask*, fut. אֶשְׂאֵל, שָׂאֵל, fut. אֶשְׂאֵל; צָעַק *cry*, fut. אֶצְעַק; שָׁלַח *send*, fut. אֶשְׁלַח; שָׁמַע *hear*, fut. אֶשְׁמַע. Some take an additional ה (Paragogic), with short (◌) or (◌) for their first vowel: as, שָׁמְעָה for שָׁמַע, קָרְבָה for קָרַב, שָׁלְחָה for שָׁלַח; שָׁמְעָה, and in pause, שָׁמְעָה for שָׁמַע. Some few take short (◌) in the second person: as, מִלְכִי *reign thou, f.*—הִרְבִּי, in pause הִרְבִּי *be dry, f.*—הִרְבּוּ *m. p. be ye dry, desolate*.

13.—פָּקַדְתָּ—ה is sometimes dropped, and the vowel placed under the final ו: as, קָרְאוּ *call ye*, שָׁמְעוּ *hear ye*, (instead קְרְאוּ, שְׁמְעוּ). So likewise the third person *p. f.* fut. תִּהְיֶינָה for תִּהְיֶינָה *they shall be*.

* In a few instances we find the third person plural *m.* with א; as, הִלְכוּ *they went* (Josh. x.), אָבוּ *they were willing*; for הִלְכוּ אָבוּ.

Obs. 14.—אָפּקֹד—Sometimes with an additional ה ; as, אָשְׁמְרָה *I will keep*, אָשְׁלַחְהּ *I will send*; for אָשְׁמֹר, אָשְׁלַח. So likewise with some of the other persons: as, יַחֲיֵשׂהּ *let him hasten*, for יַחֲיֵשׂ; נִשְׁלַחְהּ for נִשְׁלַח.

15.—תִּפְקְדוּ, יִפְקְדוּ—Sometimes with ׀ (Paragogic): as, תִּשְׁמְעוּן, יִשְׁמְעוּן for תִּשְׁמְעוּ, יִשְׁמְעוּ.*

Niphal.

16.—*Inf.* הִפְקֵד—Or with (־); as, הִאָּבֵל (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters: as, בָּעָמָה for בָּהֶעָמָה (Lam. ii.) לְהֶעֱנוֹת for לְעֶנּוֹת (Ex. x.) The same in hiphil, לְהִשְׁמִיעַ for לְשִׁמְעַע.

17.—*Part.* נִפְקֵד—with (ַ) to distinguish it from the third person *m.* of the past, which has always, (־); except in pause, when the distinction is lost. But the feminine participle נִפְקְדָהּ is distinguished from the third person נִפְקְדָהּ (in pause), by the position of the accent.

Obs.—This participle indicates that the action is in progress, but the passive participle of KAL indicates that the action is completed; thus—

הַיָּשַׁעַר נִקְפָּד *the gate is shutting.*

הַיָּשַׁעַר קָנַד *the gate is shut.*

18.—נִפְקֵד—In a few instances with ו : as, נִהְפֹּךְ (Est. ix. 1.) נִפְוֵל (Gen. xviii. 27)

19.—*Imp.* הִפְקֵד—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short*: as, הִפְקֵד, הִפְקֵד, or הִפְקֵד. (See Part I. p. 81.)

20.—אָפּקֹד—See the preceding remark. The א has some-

* Seldom with the second person *f.*: as תִּעֲשִׂי, תִּדְבְּקִי (Ruth) for תִּעֲשִׂי, תִּדְבְּקִי.

times (·); as, אִשָּׁבַע (Gen. xxi. 24.) אִמְלִיט; and with an additional ה: as, אִמְלִיטָה (Gen. xix. 20).

Obs. 21.—יִפְקֹד.—With conversive ו sometimes with (-); as, וַיִּנְמַל (Gen. xxi. 8); and with (ֿ) when the accent is on the penultimate: as וַיִּאָּסֶף (Gen. xxv. 9).

22.—תִּפְקְדָנָה.—Sometimes with (-); as, תִּזְכְּרָנָה.

Piel.

23.—*Inf.* פִּקֵּד.—In some instances with (ֿ); as, רָפָא (Exod. xxi.) יָסוּר (Ps. cxviii).

24.—פִּקֵּד.—Sometimes with (-); as, אָבַד *he destroyed*, especially when the 3rd radical is ה, or ע, or ר; as, שָׁלַח *he sent away*, גָּדַע *he cut off*, שָׁבַר *he broke in pieces*; and sometimes with (·); as, דָּבַר or דִּבֵּר *he spoke*.

Pual.

25.—פִּקֵּד.—In a few instances with short (·) instead of (ֿ); as, פָּרַת (Ezek. xiv. 4).

Hiphil.

26.—*Inf.* הִפְקִיד or הִפְקֵד.—and in a few instances with (-) for the last vowel: as, הִפְצֵר (1 Sam. xv.).

27.—*Part. Pas.* מִפְקֵד.—or with short (·) instead of (ֿ); as, מִשְׁחָת, מִשְׁחָר.

28.—*Fut.* אִפְקִיד.—instead of אִתְפְּקִיד, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained; as, הוֹשִׁיעַ (Ps. cxvi.), יְהַלִּילִי (Isa. liii.), instead of יוֹשִׁיעַ, וַיִּלְלִי.

29.—יִפְקִיד.—Sometimes with (-): as, יִבְטַח, and sometimes with (·); as, יִבְרַח; especially with conversive ו; as, וַיִּבְרַח.

Hophal.

30.—*Past* הִפְקִיד or הִפְקֵד.—with short (·) through the whole branch, unless when followed by (·) in which case the first (·) becomes long: as, הִחַרְבַּ, הִעֲמִדָה, הִעֲמִדָה, fut. אֲעֲמִד, &c.

Obs. 31.—*Part.* הִפְקַד or הִפְקֵד—The same (*Past*) הִפְקַדְתִּי or הִפְקַדְתִּי, &c. (*Fut.*) אֶפְקֹד or אֶפְקֹד, &c.

32.—הִתְחַזַּק*—or with (-) for the last vowel: as, הִתְחַזַּק *he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piel* the punctuation of which has already been explained: observe, however,—

1st. When the first radical is שׁ or ט, these letters exchange place with ת: thus, הִשְׁתַּבַּח *he praised or glorified himself*, (for הִתְשַׁבַּח); הִתְסַתֵּר *he hid himself* (for הִשְׁתַּתֵּר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטַדֵּק *he justified himself* (for הִתְצַדֵּק).

3rd. In a few instances we find the ת omitted: as, מִטָּהַר (Lev. xiv.) for מִתְטָּהַר; יִטָּא (Lev. xxi.) for יִתְטָּא.

Verbs whose Roots contain one of the Gutturals.

Verbs of this description differ in some respect from the model פָּקַד, as will be explained presently.

I. *First Radical, ע, ח, ה, א.*

125. When the first radical happens to be either of these letters it receives -: or :: (and in Hophal ׀) in every instance where the *first radical* of פָּקַד, or of any other perfect verb, would receive *Sh'va* (:)--

* The passive of this form is הִתְפָּעַל (Hothpaël): as, לֹא הִתְפָּעְלוּ (Num. i. 47.) 'They were not caused to be numbered,' i.e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus, עָמַד *to stand*, אָסַף *to gather*, have their *Inf. cons.* and *Imp.* עֲמֹךְ, אֲסֹף (not עָמַד, אָסַף),—עֲמֹדְנָה (not עֲמֹדְנָה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, בָּאֲסַף *in gathering*, לָעֲמֹד, &c.—בַּעֲמֹד *in standing*, לְעֹמֵד, &c. (not בָּאֲסַף, בַּעֲמֹד). And hence their futures will be*—

נֶאֱסַף תֵּאָסֵף תִּאָסֵף &c. יֵאָסֵף † יִאָסֵף
נֶעֱמַד תֵּעֲמֹד תִּעֲמֹד &c. יֵעֲמֹד יִעֲמֹד

The same in Niphāl: as, נִאָסַף *he was gathered*, נִאָסְפוּ, &c.—נֶעֱמַד, נֶעֱמְדָה, נֶעֱמְדוּ, נֶעֱמְדִי, נֶעֱמְדִית, &c. And in Hiphil—*Inf.* הֶעֱמִיד, *Imp.* הֶעֱמִיד or הֶעֱמֵד, *Fut.* אֶעֱמִיד, תֶּעֱמִיד, תֶּעֱמִי, &c. *Hophāl*—*Inf.* הֶעֱמַד, *past tense*, הֶעֱמַדְתִּי, הֶעֱמַדְתָּ, &c. *Fut.* אֶעֱמַד, תֶּעֱמַד, תֶּעֱמַדְתִּי, &c.

2.—Piēl, Pual, and Hithpaēl are conjugated regularly, like the similar derivative verbs of פָּקַד.

3.—The *dagesh*, which these letters do not admit, is compen-

* In all instances marked thus *, the verb פָּקַד would receive two *sh'vas*: as, נִפְקְדוּ, תִּפְקְדוּ, תִּפְקְדִי, &c., the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (Part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, תִּפְאָסְפִי or תִּפְאָסְפִי, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, תִּיֶאָהְבוּ *ye shall love*. Some verbs retain simple *sh'va* notwithstanding the guttural: as from חָמַד *to desire*, יִחְמַד, תִּחְמַד; נָחַמַד, &c., and from חָסַר *to want*, יִחְסַר, תִּחְסַר. Especially the verbs הָיָה *to be*, הָיָה *to live*: as, אֶהְיֶה, תִּהְיֶה, אֶחְיֶה, תִּחְיֶה, &c.

† Or תִּאָסְפִי.

sated by lengthening the vowel of the prefix. Thus, **קָוְאַסָּף** from *gathering*, instead of **קְוַסָּף** (compare **קְוַסָּקָר**). **הִיאָסְפָּה** to be gathered, **אֶאָסְפָּה** I shall be gathered, **יֵאָסְפָּה** he shall be gathered, &c. (compare **הִפְקָדָה**, **הִפְקָדָה**, &c.).

The last rule is equally applicable to verbs whose first radical is (ר): as, **רָדַף** to pursue, **רָדַף** from pursuing, **אֶרְדָּף** I shall be pursued.

II. *Second Radical ע, ה, ה, א.*

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule: as, **בָּחַר** to choose, **בִּבְחֹר** in choosing, **לְבַחֵר**, &c. But the imperative and future take (-) instead of (־); as, **בַּחֵר** choose thou, m., Fut. **תִּבְחַרְךָ**,* **תִּבְחַרְךָ**, &c.

Further, the guttural takes (-:) whenever the second radical (ק) of **פָּקַד** would receive (:); as, **בַּחֲרֵךְ** choose thou, **בַּחֲרֵךְ**, &c. Past **בִּבְחַרְתָּ**, **בִּבְחַרְתָּ**. Fut. **תִּבְחַרְךָ**, **תִּבְחַרְךָ**.—Niphal, **בִּבְחַרְתָּ**, **בִּבְחַרְתָּ**. Imp. **הִבְחַרְךָ**, **הִבְחַרְךָ**. Fut. **תִּבְחַרְךָ**, **תִּבְחַרְךָ**, **תִּבְחַרְךָ**. Thus likewise **זָעַק** to cry, to call aloud, Imp. **זַעֲקֵךְ**, **זַעֲקֵךְ**—**בָּעַר** he burnt, **בָּעַרְךָ**, **בָּעַרְךָ**.

In *Piél*, *Puál*, and *Hithpaél*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical† as, **בָּעַר** to kindle, set on fire, (for

* A few verbs of this description retain (־): as, **יָנְהוּם**, **אֶיָּעַם**, **תִּמְעַלְךָ**.

† There are, however, some verbs where the *dagesh* is not compensated: as, **נָאֵץ** he vexed, **נָחַם** he comforted, he consoled, &c.

בָּעַר). Thus, likewise, בָּרוּךְ to *bless*.—PIEL, Inf. בָּרַךְ (for בָּרַךְ). Part. act. מְבַרְכֵה, מְבַרְכָה, מְבַרְכֵי &c. Part. pass. מְבֻרָךְ, &c. Imp. בָּרַךְ, בָּרְכֵי &c. Fut. תְּבַרְךֶה, תְּבַרְכֶה, &c. Past tense, בָּרַכְתָּ, בָּרַכְתִּי, &c. PUAL, inf. בָּרַךְ (for בָּרַךְ) to *be blessed*; Part. בָּרַךְ, &c. Past tense, בָּרַכְתָּ, בָּרַכְתִּי &c., Fut. תְּבַרְךֶה, תְּבַרְכֶה, &c. HITPAEL, הִתְבַּרַךְ, Part. מִתְבַּרְךֶה, &c.

III. *Third Radical, ה, or ע.*

127. When the third radical happens to be one of these letters, an additional (-) denominated פֶּתַח גְּנוּבָה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (וֹ) (וּ), (יִ-), or (..); as, שָׁמוֹעַ to *hear*, שֹׁמְעַ in *hearing*, שֹׁמְעָ, &c. Part. act. שֹׁמְעַ*, *f.* שֹׁמְעָ; Part. pass. שְׂמוֹעַ. NIPHAL, הִשְׁמַע (abridged הִשְׁמַע) to *be heard*; Fut. תִּשְׁמַעֶה† HIPHIL, הִשְׁמִיעַ or הִשְׁמִיעָ; Imp. הִשְׁמַע, &c. הִשְׁמַעְנָה, &c. Part. מְשִׁמֵּעַ, &c. Past tense, הִשְׁמִיעַ, &c., הִשְׁמַעְתָּ; Fut. תִּשְׁמַעֶה, &c. הִשְׁמַעְתָּ, &c.

The (: of the second person feminine, and (־) of the imperative and future, and (..) of the other parts of the verb, are changed into (-); as, שֹׁמְעָ (for שֹׁמְעָתָּ); נִשְׁמַעְתָּ (for נִשְׁמַעְתָּ); שֹׁמְעָה (for שֹׁמְעָה); אִשְׁמַע (for אִשְׁמַע). NIPHAL, Imp. הִשְׁמַע (for הִשְׁמַע). PIEL, שִׁמַּע (for שִׁמַּע) &c.

* (־) is sometimes omitted: as, רָקַע for רָקַע־.

† Or with (..); as, אִשְׁבַּע I shall or will swear, תִּשְׁבַּע, &c.

‡ Or abridged תִּשְׁמַעֶה for תִּשְׁמַעֶה—יִבְטַח for יִבְטַח־ he shall cause to trust, inspire confidence.

Exercise.

לְמִדְתִּי¹ חֲכָמָה וְדַעַת: לְמִדְתִּי אֶתְכֶם חֲקִים² וּמִשְׁפָּטִים
 טוֹבִים: לְמִדְתִּי דַעַת אֶת־הָעָם: לֹא לְמִדְתִּי צְדָקָה³: לְמִדְתִּי
 לְשׁוֹן⁴ הָעָם: לְמִדְתִּי דְרָבִי⁵ הַגּוֹיִם: צְדָקָה לְמִדְתִּי וְיִשְׁבִּי-
 תִּבְל⁶: לְמִדְתִּי לְשׁוֹנָם דְּבַר⁷ שִׁקְרָה: אֲנֹכִי לֹא־מִדְתִּי לְשׁוֹן עֲבָרִי⁸
 וְהִיא לֹא־מִדְתִּי לְשׁוֹן בְּשָׂרִים⁹: הוּא מְלַמֵּד אֶתְנוּ תוֹרַת
 אֱלֹהִים: הִיא מְלַמֵּדַת אֹתִי לְעֲשׂוֹת¹⁰ הַטּוֹב וְהַיָּשָׁר¹¹:
 לְמוֹד טָרָם¹² תִּלְמִד: אֲלֵמֵד חֲקִיךָ: הַבִּינֵנִי¹³ וְאֲלֵמֵד
 מִצֻּרֶיךָ¹⁴: אֲלֵמֵד פְּשָׁעִים¹⁵ דְּרָבִיךָ: לְמִדְתִּי הַיָּטִב: לְמִדְתִּי
 בְּנִיבָם חֲכָמָה: לְמִדְתִּי בְּנוֹתֵיכֶם דְּבַר אֱמֶת: לֹא לְמִדְתִּי
 עוֹד מְלַחְמָה: לְמַעַן¹⁶ אֲשֶׁר לֹא־לְמִדְתִּי אֶתְכֶם לְעֲשׂוֹת
 כְּכָל הַתְּעַבְתֶּם¹⁷ אֲשֶׁר עָשׂוּ¹⁸ לְאֱלֹהֵיהֶם: שְׁמַע יִשְׂרָאֵל
 אֶת־הַחֲקִים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דְּבַר¹⁹ בְּאֲזְנוֹיְכֶם²⁰
 הַיּוֹם²¹ וְלְמִדְתִּי אֲתֶם: הַקְהֵל²² אֶת־הָעָם וְאֲשַׁמְעֵם אֶתְכֶם
 אֶת־דְּבַרִּי אֲשֶׁר לְמִדְתִּי לְיִרְאָה²³ אֹתִי..... וְאֶת־בְּנֵי־הָעָם
 לְמִדְתִּי: הַמְלִךְ²⁴ תְּמַלֵּךְ עָלֵינוּ אִם מְשׁוּל²⁵ תְּמַשֵּׁל בָּנוּ:

1 לְמִדְתִּי to learn, *Pi*. לְמִדְתִּי to teach. 2 חֲקִים. 3 Righteousness. 4 לְשׁוֹן
 language. 5 דְּרָבִי. 6 The inhabitants of the world. 7 *Pi*. to speak.
 8 Hebrew. 9 Chaldeans. 10 To do. 11 Straight, right. 12 Before.
 13 Cause me to understand. ° We shall use this sign to indicate
 that the letter over which it is placed is Paragogic; and that the
 verb over which it is placed is to be understood in a converted
 time. 14 מִצֻּרָה. 15 פְּשָׁעִים to transgress. 16 In order. 17 הַתְּעַבְתֶּם.
 18 They did. 19 דְּבַר to say, speak. 20 אֲזְנוֹ. 21 This day, to-day.
 22 *Hiph.* to cause to come together, to assemble. 23 To fear. 24 מְלַחְמָה
 to reign, in *Hiph.* to cause to reign, to appoint any one as king, *Hoph.*
 to be appointed king. 25 מְשׁוּל to rule, govern.

לֹא אֶשְׁמַשׁ אֶנִּי בְכֶם וְלֹא אֶמְשׁוֹל בְּכֶם : אֶתִּי מֵאִסּוּ²⁶
 מִמְּלֶךְ עֲלֵיהֶם : אֶמְלִיךְ עֲלֵיכֶם מֶלֶךְ : אֵתָהּ הַמְּלֻכָּה אֶת
 עַבְדִּי : אֲדַנֶּנּוּ²⁷ הַמֶּלֶךְ דָּוִד הַמְּלִיךְ אֶת שְׁלֹמֹה : הַמֶּלֶךְ
 עַל מְלָכוֹת²⁸ בְּשָׂדִים :

26 מאס to despise. 27 אָדוֹן a lord. 28 Kingdom, realm.

שָׁמַעְתִּי אֶת אָבִיךָ מְדַבֵּר אֶל אַחִיךָ : כֵּן בָּנוֹת צִלְפָּחָד
 דִּבְרַת : כֵּן בְּנֵי יוֹסֵף דִּבְרִים : עוֹד הֵם מְדַבְּרִים וְאֲנִי
 אֶשְׁמַע : שָׁמַעָה כִּי פָקַד יְיָ אֶת עַמּוֹ לָתֵת² - לָהֶם לָהֶם :
 הִנֵּה³ בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךָ⁴ ? שָׁמַע אֵלַי פְּרַעֲוֹה⁵ :
 הַקּוֹל גָּשַׁמַע בְּבַיִת⁶ פְּרַעֲוֹה : דִּבְרֵי חֲכָמִים בְּנִחַת⁷ גָּשַׁמְעִים :
 קוֹל כְּנוֹרֵךְ⁸ לֹא שָׁמַע עוֹד⁹ : הַשָּׁמַע זַעֲקָה¹⁰ מִבְּתֵיהֶם :
 מִי הַשָּׁמַע זֹאת מִקֶּדֶם¹¹ : מִשָּׁמַיִם הַשָּׁמַעְתָּ דִּין¹² : הִנֵּה
 עַל הַהָרִים רִגְלֵי מַבְשָׁר¹³ מִשָּׁמַיִם שְׁלוֹם¹⁴ : שְׁמוֹעָה¹⁵
 שָׁמַעְנָה מֵאֵת יְיָ וְצִיר¹⁶ בְּגוֹיִם שְׁלַח¹⁷ : הֵן בַּעֲזוֹנֹתֶיכֶם¹⁸
 נִמְכַרְתֶּם¹⁹ וּבַפְּשָׁעֵיכֶם²⁰ שְׁלַחְתֶּה אִמְכָּם : רַק²¹ לֹא תִּהְיֶה
 כְּאַחֲזָב²² אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינַי יְיָ : אֶת-בְּנֵיהֶם
 וְאֶת-בָּנוֹתֵיהֶם הֵעֲבִירוּ²³ בָּאֵשׁ וְהִתְמַכְרוּ לַעֲשׂוֹת הָרַע

1 Justly, right. 2 To give. 3 Behold. 4 How. 5 Pharaoh.
 6 בית. 7 Ease, quietness. 8 A harp. 9 Again, any more. 10 A cry,
 lamentation. 11 Before, formerly. 12 Judgment. 13 מַבְשָׁר *Pi*, to
 bring joyful tidings. 14 Peace. 15 What is heard, a report.
 16 A messenger. 17 *Pu.* was sent. 18 עוֹן sin. 19 מְכַר to sell,
 נִמְכַר he was sold, הִתְמַכֵּר he sold himself, or offered himself for sale.
 20 פְּשָׁע a transgression. 21 But. 22 *Ahab.* 23 הֵעֲבִיר to pass, הֵעֲבִיר he
 made pass.

בְּעֵינַי יי לְהַכְעִיסוֹ²⁴ : וְהִתְמַכְּרְתָם שָׁם לְאֹיְבֵי²⁵ לְעַבְדֵי²⁶ וְלִשְׂפָחוֹת²⁷ וְאִין־קִנְיָה²⁸ : בָּרוּךְ²⁹ תְּהִיָּה מִכָּל־הָעַמִּים : בְּרוּכָה אַתְּ לִי בַתִּי : בְּרַכִּים אַתָּם לִי : אֱלֹהֵי־עַמּוֹד³⁰ לְבָרַךְ³¹ אֶת הָעַם : בָּרוּךְ אַת־עַמּוֹדֵי יִשְׂרָאֵל : בְּרַכִּי נַפְשִׁי³² אֶת יי : בְּרַכּוֹ עַמִּים אֱלֹהֵי³³ : אֲבָרְכָה אֶת יי בְּכָל־עֵת : מִן הַיּוֹם הַזֶּה אֲבָרַךְ אֹתוֹ : כֹּה³⁴ תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל : אֶת־אֲשֶׁר תְּבָרַךְ מִבְּרַךְ : טוֹב עֵין³⁵ הוּא יְבָרַךְ : תְּבָרַךְ מַנְשִׁים יַעַל³⁶ : הִנֵּה בְּרַכְתִּי אַתָּם : מַעֲשֵׂה³⁷ יָדַי בְּרַכְתָּ : בְּרַכְנִי אֶתְכֶם בְּשֵׁם יי : מִבְּרַךְ רַעֲהוֹ בְּקוֹל גְּדוֹל : הַמְּבָרַךְ³⁸ אֶת־אֶרֶץ יִתְבָּרַךְ בְּאֱלֹהֵי אֱמֶן³⁹ : הַתְּבָרַךְ בְּלִבְבוֹ⁴⁰ : וְהִתְבָּרַכּוּ בְּזֶרַע⁴¹ כָּל גּוֹיֵי הָאָרֶץ : וְיִתְבָּרְכוּ בּו כָּל־גּוֹיִם :

²⁴ to be vexed, *Hiph.* to make him vexed. ²⁵ An enemy. ²⁶ עֶבֶד. ²⁷ שְׂפָחָה. ²⁸ And no purchaser. ²⁹ Blessed (*Kal*). ³⁰ עַמּוֹד to stand. ³¹ To bless. ³² נַפְשִׁי. ³³ At all times. ³⁴ Thus. ³⁵ Good of eye, *i.e.* one that is kind, generous. ³⁶ *Jacl.* ³⁷ The work of. ³⁸ He that blesses himself. ³⁹ Truth. ⁴⁰ לֵב. ⁴¹ זֶרַע seed, offspring.

2nd CONJUGATION.

128. The second Conjugation comprehends all verbs whose first radical is נ : as, נָגַשׁ to approach, *Inf. cons.* נִגְשׁ or נִשְׁתַּנֵּשׁ.

The נ is dropped in every situation where the first radical of פָּקַד (or of any other perfect verb) receives (:)*, the defect being indicated by *dagesh* in the 2nd radical, whenever it

* Except the persons which receive the affixes תָּם, תֵּן, and some in the passive participles.

is preceded by a *servile* having a vowel: as, גַּשׁ for נָגַשׁ (compare פָּקַד); שָׁגַשׁ for נָגַשׁ (compare פָּקַד). But in every situation where the first radical of פָּקַד has a vowel, the נ is retained, and the verb is inflected like פָּקַד : as, נָגַשׁ , נָגַשְׁתָּ (compare פָּקַדְתָּ).

Hence we have *Inf. cons.* (of *Kal*), בָּגַשְׁתָּ * *in approaching*, בָּגַשְׁתָּ , בָּגַשְׁתָּ .

Imp. גַּשׁ or גַּשְׁתָּ , גַּשְׁתָּ , גַּשְׁתָּ . *Future*, שָׁגַשׁ , גַּשְׁתָּ , גַּשְׁתָּ , &c.

Niphāl.

Part. גַּשְׁתָּ (for גַּנְגַּשְׁתָּ). *Past tense*, גַּנְגַּשְׁתָּ (for גַּנְגַּשְׁתָּ).

Hiphil.

Inf. and Imp. הִגַּשְׁתָּ , הִגַּשְׁתָּ (for הִנְגַּשְׁתָּ , &c.) *Part. act.* הִגַּשְׁתָּ . *part. pas.* הִגַּשְׁתָּ . *Past tense*, הִגַּשְׁתָּ . *Fut.* הִגַּשְׁתָּ , &c.

Hophāl.

Inf. הִגַּשְׁתָּ (for הִנְגַּשְׁתָּ). *Past tense*, הִגַּשְׁתָּ . *Fut.* הִגַּשְׁתָּ , &c.

* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל to *fall*, בָּנַפַּל , בָּנַפַּל , לָנַפַּל , מָנַפַּל . *Imp.* נָפַל , נָפַל ;—but *Fut.* תָּפַל , אָפַל .

Some few retain נ likewise in the future: as, נָצַר to *keep*, יִנְצַר or יִצַר ; especially when the second radical happens to be a guttural: as, יִצַק he shall cry, יִנְעַם he shall be pleasant, agreeable: and in *Hiphil* הִנְחִיל he has caused to inherit, הִנְחִילְתָּ &c., fut. אִנְחִיל , תִּנְחִיל , &c.

† Hence with מִקָּרָה , גַּשְׁתָּ : with paragogic ה , יִנְשָׂה .

‡ Or with (—) נִשְׂא , נִשְׂא , &c.

All the other parts of the verb are conjugated like פָּקַד:—thus, *Past tense* of KAL, נָגַשׁ־תָּ, נָגַשׁ־תָּ, &c. *Part. act.* נֹגֵשׁ. *Part. pas.* נִגְשָׁה, &c.—*Inf. Imp.* and *Fut.* of NIPHÁL, הִנְגִּישׁ, נִגְשִׁי, &c. And so likewise the whole of PIEL, PUÁL, and HITHPAÉL: as, נָגַשׁ, נִגְשׂ, הִנְגִּישׁ.

129. The verb נָתַן *to give*, drops, in some instances, the second, and in others the first נ:—thus, *Inf. cons.* נָתַן or תַּת for הִנְתָּ. נָתַן or תַּת in giving, תַּת, &c. *Imp.* תֵּן, תֵּן, &c. *Fut.* תִּתֵּן, תִּתֵּן, &c. (for הִנְתִּי, &c.) *Past tense* נָתַתָּ (for הִנְתִּי, &c.) NIPHÁL, *Inf.* הִנְתֵּן or הִנְתִּי. *Imp.* הִנְתֵּן. *Fut.* תִּתֵּן. *Part. pres.* נֹתֵן. *Past,* נָתַתָּ, &c.

130. The verb לָקַח *to take*, is conjugated in the same manner: thus, *Inf. cons.* קָחַת *to take*, לָקַחַת in taking, לָקַחַת, &c. *Imp.* קַח or לָקַח—קַח־ or לָקַח־, &c. *Fut.* תִּקַּח, &c. *Past tense*, לָקַחְתָּ. NIPHÁL, הִלְקַח. *Past tense*, נִלְקַחְתָּ or גִּלְקַחְתָּ, &c.

3rd CONJUGATION.

131. The third Conjugation comprehends all verbs having א for their first radical: as, אָכַל *to eat*, אָסַף *to gather, assemble*.

This letter (א), being a guttural, will, of course, follow the rules laid down in Art. 125; that is, it will receive one of the semi-vowels where the first radical of פָּקַד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (א) is either rejected or retained. In the first case, the prefixes, ג, ת, י, א, receive (־): as, אֶכְלֶה (for אֶאֱכַל)* *I will or shall eat*. תֵּאֲכַל† אֶכְלֶה, תֵּאֲכַל, תֵּאֲכַל, &c. In the second case, the prefixes ג, ת, י, א, receive (·); as, אֶסְפֶּה *I will gather*, תֵּסְפֶּה, תֵּסְפֶּה, תֵּסְפֶּה ‡. (See Obs. 1, Art. 125.)

Obs.—The verbs אָבַד *to be lost, to perish*, אָבַה *to be willing, to consent*, אָמַר *to say*, אָפַה *to bake*, form their future like אֶכְלֶה: thus, אֶבְדֶּה, תֵּאֲבַד; אֶמַּר, תֵּאֲמַר; אֶבֶה, תֵּאֲבֶה; אֶפֶה, תֵּאֲפֶה, &c. But the verbs אָהַב *to love*, אָחַז *to seize, to lay hold of*, אָצַר *to treasure up*, אָסַף *to gather, collect, &c.*, retain mostly the א and the (·), though they sometimes reject it, and take (־) or (·); as, אֶסְפֶּה or אֶסְפֶּה (Micah vii.) אֶסְפֶּה or אֶסְפֶּה (2 Sam. vi.) אֶהַב or אֶהַב *I will love*, תֵּאֲהַב, תֵּאֲהַב, &c. אֶחַז, תֵּאֲחַז or תֵּאֲחַז. Some take (·); as, אֶזַּל *to go away*, Fut. אֶזַּל, תֵּזַל, &c.—אָהַר *to tarry*, Fut. תֵּהַר, תֵּהַר.—אָתָּה *to come*, Fut. תֵּאָתָּה, תֵּאָתָּה or תֵּאָתָּה.

In every other respect, these verbs are conjugated like those of the first conjugation.

* The א is frequently rejected in the other persons: as, תֵּחַזֵּק (2 Sam. xx.) for תֵּאֲחַז; תֵּמַרְוּ (2 Sam. xix.) for תֵּאֲמַרְוּ; תֵּבֹאֵן (Prov. i.) for תֵּאֲבֶה; and אֶזַּיִן (Job xxxii.) for אֶזַּיִן (Ezek. xxvii.) אֶזַּיִן. But these ought rather to be considered as anomalies.

† In pause sometimes with (·)—תֵּאֲכַל, תֵּאֲכַל, תֵּאֲכַל.

‡ See note p. 122.

Exercise.

וַיֹּאמֶר אֵלָיו אָבִיו וְנִשְׂקָהּ¹ לִי בְנִי וְנִנְשׂ²
 וְנִשְׁקָהּ³ לִי : וַיִּקְרָא⁴ לְדָוִד מְהֵרָה וַיֹּאמֶר גִּישׁ
 בָּנֵעַ⁵ בּוֹ : וַיֹּאמֶר לְכֹל־הָעָם⁶ גִּישׁוּ אֵלַי וְנִנְשׂוּ⁷ אֵלָיו
 כָּל־הָעָם : וַתִּגְשׁוּ⁸ הַשְּׂפָחֹת⁹ הַנָּה וַיִּלְדוּ¹⁰ הֵן וַתִּגְשׂוּ¹¹ גַם
 לֵאָה¹² וַיִּלְדוּ¹³ וְאַחַר¹⁴ נִנְשׂ יוֹסֵף¹⁵ וְרָחֵל¹⁶ : לָעֵת¹⁷
 הָאֹכֶל¹⁸ גִּישׁ הַלֵּם¹⁹ וַיָּאֲכִלֹתָ²⁰ מִן הַלֶּחֶם²¹ וַיִּטְבַּלֹתָ²²
 בַּתַּרְדֵּן²³ בְּחֶמְצִין²⁴ : וַיֹּאמֶר הַגִּישָׁה לִי וַאֲכֹלָהּ מִצִּיד²⁵ בְּנִי
 וְנִנְשׂוּ־לִי²⁶ וַיִּנְשׂוּ²⁷ לֹא־אֲסָרוֹת²⁸ וַיִּרְגְּלוּ²⁹ לֹא
 לְנַחֲשֵׁתַיִם³⁰ הַגִּישׁוּ³¹ בְּנַפְוֹל³² לְפָנַי בְּנִי עוֹלָה נִפְלָתָ :
 וַיִּחַלֵּם³³ וַהֲנִיחָה סֵלָם³⁴ מִצֶּבֶד³⁵ אֶרֶצה וְרֵאשׁוּ מִגִּיעַ³⁶
 הַשְּׂמִימָה : וַהֲנִיחָה יְהוָה נִצָּב³⁷ עָלָיו : הָאִשָּׁה אֲשֶׁר
 נָתַתָּה³⁸ עִמָּדִי³⁹ הִיא נִתְּנָה לִי מִן הָעֵץ⁴⁰ וַאֲכֹל⁴¹ :
 מִפְּרִי⁴² עֵץ־הַגֵּן⁴³ נֹאכַל וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ⁴⁴ בּוֹ : תֵּן־

¹ נִנְשׂ to approach, to draw near. ² נִשְׂקָהּ to kiss. ³ And he called.
⁴ David. ⁵ בָּנֵעַ to meet, to slay. ⁶ A people. ⁷ שְׂפָחָה a maid-
 servant. ⁸ יָלַד a child. ⁹ Leah. ¹⁰ Afterwards. ¹¹ Joseph. ¹² Rachel.
¹³ At the time. ¹⁴ Food, meal. ¹⁵ Hither. ¹⁶ אָכַל to eat. ¹⁷ Bread.
¹⁸ טָבַל to dip. ¹⁹ פֶּת a morsel, crumb. ²⁰ Vinegar. ²¹ Game, venison.
²² אָסַר to bind. ²³ פְּתָיִם, fetters, chains. ²⁴ נָפַל to fall. ²⁵ חָלַם to dream.
²⁶ A ladder. ²⁷ נָצַב to stand. ²⁸ גָּעַה to touch, reach. ²⁹ Stood.
³⁰ נָתַן to give. ³¹ With me. ³² A tree. ³³ Fruit. ³⁴ A garden.
³⁵ תְּוֹךְ the middle. ³⁶ גָּעַה.

לִי הַנֶּפֶשׁ³⁷ וְהָרֵבֶשׁ³⁸ קַח³⁹ לָךְ : וְיָקַח⁴⁰ בֶּן־בְּקָר⁴¹ רֹדֶף⁴²
 וְטוֹב וַיִּתֵּן⁴³ אֶל הַנְּעָר : וַתֹּאמֶר⁴⁴ הָאִשָּׁה הֲזֹאת אִמְרָה
 אֵלַי הִנְנִי אֶת־בְּנִי וְנֹאכַל אֹתוֹ הַיּוֹם⁴⁵ וַיֵּאֶתְּבֵנִי נֹאכַל
 מִחֵר⁴⁶ : נִטְעַף⁴⁷ גִּנּוֹת וְאָכַל אֶת־פְּרִי⁴⁸ קָחָה לְבָנֵיכֶם
 נִשְׂיָם⁴⁹ וַיֵּאֶתְּבְנוּתֵיכֶם הִנְנִי לְאִנְשֵׁיכֶם : הַחֲכָמָה⁵⁰ וְהַמְּדַע⁵¹
 נִתְּנָן לָךְ וְעֵשֶׂר⁵² וְכַבּוֹד⁵³ אֶתְּנֶן־לָךְ : תִּבְנֶן⁵⁴ אִין נִתְּנָן
 לְעַבְדֶּיךָ⁵⁵ וּלְבָנֵיךָ⁵⁶ אִמְרִים לָנֶפֶשׁ עֲשֹׂי⁵⁷ וְהִנֵּה עַבְדֶּיךָ
 מְכֻרִים⁵⁸ : לִכְפֹּף⁵⁹ עַבְדֶּיךָ⁶⁰ וְתִבְנֶן לָכֶם וְתִבְנֶן לְבָנֵיכֶם
 תִּתְּנֵנוּ : נִתְּנָה לָךְ גַּם אֶת־זֹאת : הִיא לֹא נִתְּנָה לִי לְאִשָּׁה :
 הַנִּתְּנָן תִּתְּנֵן הָעִיר⁶¹ הֲזֹאת בִּיד מִלֶּךְ בָּבֶל⁶² : יִתֵּן לָנֶפֶשׁ
 שְׁבַעֲהָ אִנְשֵׁיכֶם מִבְּנֵיךָ : דִּרְכֹּף⁶³ קִשְׁתְּךָ⁶⁴ לְהַפִּיל⁶⁵ עָנִי⁶⁶
 וְאֶבְיוֹן⁶⁷ לָכוּ וְנִפְּלָה גּוֹרְלוֹת⁶⁸ וַיִּפְּלוּ גּוֹרְלוֹת⁶⁹ וַיִּפְּלוּ
 הַגּוֹרְלֵי עַל יוֹנָה⁷⁰ : הוּא הַפִּיל לָהֶן גּוֹרֵל : רַבִּים חָלְלוּ⁷¹
 הַפִּילָה : גּוֹרְלֵךְ תַּפִּיל בְּתוֹכָהּ : עֲצֵלָה⁷² תַּפִּיל תִּרְדָּמָה⁷³ :
 וַיִּתְּנָפֶל⁷⁴ לִפְנֵי יְהוָה אֶת־אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים
 הַלַּיְלָה⁷⁵ אֲשֶׁר הִתְּנַפְּלָתִי :

37 The persons. 38 Wealth, goods. 39 לָקַח to take. 40 A calf. 41 Tender.
 42 To-day. 43 'To morrow. 44 נִטְעַף to plant. 45 Their fruit. 46 Wives.
 47 Wisdom. 48 Knowledge. 49 Riches. 50 Honor. 51 Straw.
 52 עַבְדֶּיךָ a servant. 53 Bricks. 54 Make. 55 נָכַח to strike, smite, beat.
 56 Go. 57 עָבַד to serve, to labor. 58 The number, quantity. 59 The
 city. 60 Babel. 61 דִּרְכֵי קִשְׁתֵיךָ to bend or stretch the bow. 62 קִשְׁתֵיךָ.
 63 To cause to fall, to throw down. 64 The poor. 65 The needy.
 66 Lot. 67 Jonah. 68 Slain. 69 Sloth. 70 Deep sleep. 71 הִתְּנַפֵּל to
 throw one's self down. 72 לַיְלֵי night.

4th CONJUGATION.

133. The fourth Conjugation comprehends all verbs whose first radical is ' : as, יָשַׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The ' is either retained without losing its consonantal sound, as in the preceding examples; or it is *quiescent*, and the preceding vowel lengthened: as, אֶשְׁבֵּן *I shall or will sit*: or it is entirely dropped: as, שָׁב *sit*, יָדַע *know*; or it is changed into ו, pronounced or quiescent: as, יִהְיֶה יָדוּעַ *to be known*, יִהְיֶה שָׁב *to be inhabited*; הִוָּדַעַתְּ *he made known*, הִוָּשְׁבַתְּ *he caused to sit, he made or caused to be inhabited*.

Kal.

The *Inf. abs.* is regular: as, יֹשֵׁב *to sit*, יָדַעַתְּ *to know*, &c.

The *Inf. cons.* drops ' , and receives ת; as, שָׁבַת, מְשַׁבֵּת, לְשַׁבֵּת, בְּשַׁבַּת, בְּשַׁבְתָּ, בְּשַׁבְתִּי, לְשַׁבְתָּ, לְשַׁבְתִּי, מְשַׁבֵּת, לְדַעַת, * לְדַעַתְּ.

The *Participles* are regular: as, יֹשֵׁב, יֹשְׁבָה, יֹשְׁבֵת, יֹשְׁבֵי, יֹשְׁבֹת. *Part. pas.* יֹשְׁבָב, יֹשְׁבָה, &c. The *Past tense* is likewise regular: as, יָשַׁב, *he did sit*, יָשְׁבָה, יָשְׁבֵת, &c.

* לְדַעַת on account of the guttural. ה is sometimes substituted for ת: as, לְדַעָה (for לְדַעַת) מְרַדָה (for מְרַדַת). Some few have their *Inf. Cons.* without either ת or ה; as, בִּיבֹשׁ *in drying*, from יָבַשׁ; לְסוֹד from יָסַד *to lay the foundation*. לְיִשׁוֹן from יָשַׁן *to sleep*. לְרֵא from יָרָא *to fear*.

The *Imp.* drops mostly the ' : as, שָׁב* *sit*, שָׁבִי; שָׁבֶה, שָׁבְנָה.

The *Future* follows the *Imperative*. The letters א, י, ת, נ receive mostly the vowel (..) or (י): as, אֲשַׁב־ I shall or will sit, אֲשַׁב־, אֲשַׁב־, אֲשַׁב־ or אֲשַׁב־ I shall suck, אֲשַׁב־, אֲשַׁב־, אֲשַׁב־.

Niphal.

In נִפְעַל the ה is changed into ו, which is either pronounced or quiescent. Thus, *Inf.* וְהִשְׁבַּ (for הִשְׁבַּ) *to be inhabited*, וְהִשְׁבַּ, וְהִשְׁבַּ, &c. The *Imp.* is the same: thus, הִשְׁבַּ, הִשְׁבַּ, הִשְׁבַּ, הִשְׁבַּ. The *Future* is אֲשַׁב־, אֲשַׁב־, אֲשַׁב־, &c.

The *Participles* are מְשַׁבֵּ, מְשַׁבֵּה or מְשַׁבֵּת, &c. The *Past tense* is מְשַׁבַּ, מְשַׁבַּה, מְשַׁבַּת, &c.

Piel, Pu'el, and Hithpa'el

Are regular: as, יָשַׁב *he settled, placed*, יָשַׁב, יָשַׁב; and from יָלַד *to bring forth*, יָלַד *he assisted in bringing forth.*||

* Sometimes with an additional ה: as, יָשַׁב *sit*, יָרַד *descend*. In a few instances we find the ' retained in the *Imperative*: as, יִצַק *pour out* (Ezek. xxiv. 3.)

† Sometimes without ' ; as, יִרַשׁ for יִרְשׁ (Gen. xxii.) *he will inherit*.

‡ From יָרַה *to throw, to shoot*, we have יִרְה. Exod. ix. (instead of יִרְה).

§ Some few verbs have ו instead of ' in *Hithp.*: as, הִתְנַדַּע *he made himself known*. הִתְנַדַּעה *he confessed*.

|| Hence מְיָלְדַת *a midwife*.

יָצַח, Hiphil, הִצִּיחַ *he placed*; יָצַע *to spread out*, Hiphil, הִצִּיעַ; יָצַק *to pour out*, Fut. (Kal) אֶצְצֹק; יָצַר *to form*, Fut. אֶצְצֹר, יָצַח *to burn, set on fire*, Niph'al, נִצַּח; Hiphil הִצִּיחַ*.

5th CONJUGATION.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קוּם *to rise*, שׁוּב *to return*, בִּין* *to understand*, רוּב or רִיב *to contend, dispute*.

These letters are generally quiescent, but sometimes they are omitted.‡

* To these, some Grammarians add יָצַב *to place*. Niph'al, נִצַּב, נִצַּבְתָּ. Hiphil, הִצִּיב fut. אֶצְצִיב: יָנַח Hiphil, הִנִּיחַ *he left alone*. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate*, נָוַע *to expire*, they are conjugated like the perfect verb. Thus, אָיַבְתִּי *I hated*, נָוַעְתִּי *I expired*. Fut. אֶאָיַב, &c.

‡ Most of the early Grammarians maintained that the second radical of these and similar verbs is ו; that בִּין, רִיב, שִׁים, &c. are *infinitives* of Hiphil, written without ה, *i. e.* for הַבִּין, הַרִיב, הַשִּׁים, &c.; and that אֶבְיִן, אֶרִיב, אֶשִּׂים, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of קָל, and as the י is evidently a radical in some parts of the verb, as, בִּינוּתִי *I have understood, searched*, רִיבְתָּ *thou didst contend*, I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

Kal.

The *Infinitive absolute* has mostly ו, though sometimes ו, or ו־ for its vowel; as in the preceding examples.

The *Infinitive cons.* has mostly ו, more rarely ו or ו־, for its vowel: as, בָּשׁוּב, in returning, בָּשׁוּב, לְשׁוּב, פָּשׁוּב. — מוֹת to die, בָּמוֹת, בְּמוֹת, לְרִיב—לְרִיב to contend.

The *Imperative* and the *Passive participle* are mostly like the *Inf. cons.*: thus, קוּם, *קוּמִי, קוּמוּ, קוּמְנָה. — *Part. pas.* קוּמָה †, קוּמִים ‡, קוּמוֹת ‡. And from בֵּין, *Imp.* בֵּין, *Imp.* בֵּינִי, בֵּינוּ, &c.

The *Future* follows the *Imperative*; and its prefixes נ, ת, י, א, have long (τ): thus, יִקְוֶם, I will rise, יִקְוֶמִי, יִקְוֶמוּ, &c. And from בֵּין, יִבְיִין, יִבְיִי, יִבְיִנוּ. ||

The *third persons m. Past tense*, have either (τ) or (·) or ו for their vowels: thus—

קָם *he rose*, קָמָה *f.* קָמָה *p.* and the other persons—
קָמְתִי, קָמְתָּ, קָמְתָּ, קָמְתֶּם, קָמְתֶּן.

מָת *he died*, מָתָה *f.* מָתָה *p.* and the other persons—
מָתִי, מָתָּ, מָתָּ, מָתֶּם, מָתֶּן.

* And with paragogic ה: as, קוּמְנָה, בֵּינָה. But the noun בֵּינָה *understanding*, has the accent on the last syllable.

† Sometimes with (·): as from בּוֹשׁ to be ashamed; *Part.* בּוֹשׂ בּוֹשָׁה &c.; and from טוֹב to be good, טוֹב, טוֹבָה, טוֹבִים, &c.

‡ We have likewise קוּמִים (2 Kings xvi. 7.)

|| According to the early grammarians, the future would be יִבְיִין, which is, however, not used. *Past tense*, בֵּינָתִי or בֵּינָתִי.

קִוְּמוֹם.—*Part. act.* מְקוֹמוֹם, &c.—*Part. pas.* מְקוּמוֹם, &c.—*Past tense*, קוּמוֹם, קוּמְמָה, קוּמוּמוֹ, —קוּמְמָתִי, קוּמְמָתָה, &c.

Pual is conjugated in the same manner, with this difference, that it takes (-) where *Piël* has (..): thus, *Inf.* קוּמוֹם.—*Fut.* קוּמוֹם.—*Past tense*, קוּמוֹם, &c.* The other parts of *Pual* are like *Piël*, and can only be distinguished by the context.

Hiphil.

Inf. הִקְמוֹם or הִקְמִים to raise, to cause to stand, establish, &c.—*Imp.* הִקְמוּ, הִקְמוּמִי, הִקְמוּמוֹ, הִקְמוּמָה.—*Fut.* יִקְמוּ, יִקְמוּמִי, יִקְמוּמוֹ, יִקְמוּמָה, &c.—*Part. act.* מְקוֹמוֹ, מְקוֹמָה, &c.—*Part. pas.* מְקוּמוֹ, מְקוּמָה, &c.—*Past tense*, הִקְמוֹם, הִקְמוּמוֹ, הִקְמוּמָה, הִקְמוּמָה, הִקְמוּמִי, הִקְמוּמוֹ, הִקְמוּמָה, &c., or הִקְמוּמָתִי, הִקְמוּמָתָה, &c.

Hophal.

Hophal takes ה for the first radical: thus, *Inf.* הִוְקָמוֹם.—*Fut.* יִוְקָמוּ, &c.—*Part.* הִוְקָמוֹם, &c.—*Past tense*, הִוְקָמוֹם, הִוְקָמוּמוֹ, הִוְקָמוּמָה, &c.

* Participle, קוּמוֹם, קוּמְמָה, קוּמוּמוֹ, קוּמְמָתִי.

† Or with (..); as, אֶפְרָא I will frustrate, annul, אֶפְרָא; or with (-), when the third radical is a guttural; as, אֶרְעָא I will ill-treat, cause evil.

‡ Or with (..); as, מֶפְרָא; and with (-); as, מֶרְעָא.

§ Or with (-); as, הֶרְעָא, הֶפְרָא.

Hithpaël.

Hithpaël is formed by adding its characteristic letters to Piel : thus, הִתְקוּמָם *he aroused himself, opposed himself* ; Imp. הִתְקוּמִי, הִתְקוּמִים, &c.

Exercise.

יָרַד¹ יִרְדָּנָה לְשִׁבְר־אֶבֶל² : וַיֹּאמֶר³ לֹא נִבְרַל
 לְרֵדֹת אִם-יֵשׁ אַחֲרָיִךָ הַקָּטָן אֲתֵנָּה וַיִּרְדָּנָה⁴ : הִנֵּה עִם
 יוֹרֵד מֵרֵאשִׁי⁵ הַהָרִים : הֲמָה יוֹרְדִים מִקְצֵה⁶ הָעִיר :
 רַגְלֶיךָ יוֹרְדוֹת מוֹת : בְּתוֹךְ עַמִּי אֲנֹכִי יִשְׁבֶּת⁷ : הַיּוֹרֵד
 יָרַד לְגַנָּה : אֵל גִּנְת־אֲנָח⁸ יִרְדֶּתִי : יִרְדֵּךְ בְּמִצּוֹלֹת⁹ כְּמוֹ
 אֲבֵן : אִשׁ יִרְדֶּה מִהַשָּׁמַיִם : קוּם רַד מֵהַר מְנוּה¹⁰ : רֵד
 וְשָׁבִי עַל עֵפֶר¹¹ בֵּת-בְּבֵל : אֲנֹכִי אֶרְדֵּךְ עִמָּךְ : לֹא יִרְדֵּךְ
 בְּנֵי עַמְכֶם : הַיְדוּעַ¹² גִּדַע כִּי יֹאמֶר הַיּוֹרְדֵךְ אֶת־
 אַחֲרֶיךָ : יוֹסֵף הַיּוֹרֵד מִצְרַיִם : אֵךְ אֵל שְׂאוּל¹³ תִּהְיֶיךָ :
 שׁוּב¹⁴ וְיָשָׁב עִם הַמֶּלֶךְ : שִׁבְנָה בְּנִתִי לָמָּה תִּלְכְּנָה¹⁵
 עִמִּי : שָׁבֵךְ פֹּה עַד אֲשֶׁר נָשׁוּב : אֲתָה יִרְעֶתָ שְׁבִתִי
 וְקוּמִי : אֲדַנִּי יִדַע כִּי הַיְלָרִים¹⁶ * רַבִּים¹⁷ : הַחַיִּים¹⁸

¹ To go down, to descend. ² To purchase food. ³ Root, יָבַל to be able. ⁴ ראש head, top. ⁵ קצה the end, extremity. ⁶ יָשָׁב to sit. ⁷ Nut. ⁸ מְצוּלָה the depth. ⁹ Dust. ¹⁰ יְדוּעַ to know. ¹¹ The grave. ¹² To return. ¹³ יָלַךְ to go. ¹⁴ יָלַד a child. ¹⁵ רַךְ tender, young. ¹⁶ The living.

יִרְדְּעִים שְׁמַתָּה¹⁷ : אֵכֶן¹⁸ נִרְדַּע הַדָּבָר : אֶל-יִרְדַּע כִּי בָאָה¹⁹
 הָאִשָּׁה : אֶל-תִּרְדְּעִי לְאִישׁ²⁰ וַיִּרְדַּע²¹ הַדָּבָר לְמַרְדְּכַי :
 אֶת-מִשְׁפָּטִי²² הִרְדַּעְתִּי אוֹתָם אַחֲרֵי הִרְדַּע אֱלֹהִים
 אוֹתְךָ אֶת-כָּל-זֹאת אִין * נִבּוֹן²³ וַחֲכָם כְּמוֹךָ אִירְדַּע
 אֲמוֹנְתְךָ²⁴ בְּפִי : רַב²⁵ שְׁנַיִם וַיִּרְדַּע חֲכָמָה : בְּמַרְאֵה²⁶
 אֱלֹהִים אֶת־תִּרְדַּע : לֹא עָמַד²⁷ אִישׁ אִתְּךָ בְּהִתְיַדַּע יוֹסֵף אֶל
 אַחִיו : אָבִינָה מֵת²⁸ בְּמַדְבָּר : אֶל אֲשֶׁר תִּלְכֶּי אֶלְךָ וּבְאִשׁ
 תִּלְיִנִי²⁹ אֶלִין : בְּאִשׁר תִּמּוֹתִי אֶמּוֹת וְשֵׁם אֶקְבֹּר³⁰ : אֲנֹכִי
 מִתְּתִי אֶת-מְשִׁיחַ³¹ יְהוָה : עֲמַד-נָא עָלַי וּמִתְתַּנִּי : רָעָה³²
 תִּמּוֹתֶיךָ רָשַׁע³³ : אֶת בְּנֵי־הֵם לֹא הִמַּיִת : אֵתֶם הִמַּתְתֶּם
 אֶת-עַם יְהוָה : אֶת-שְׁנֵי בְנֵי תִמַּיִת : הֵמָּה הִמַּתְתֶּם בְּיָמַי
 קִצִיר³⁴ : מָחָר³⁵ אֶתְהָ מָחָר : לֹא וּמִתְתֶּי אָבוֹת³⁶ עַל
 בְּנֵי־ם : מִפְּנֵי שִׁיבָה³⁷ תִּקּוּם : מִמְּלַכְתְּךָ³⁸ לֹא-תִקּוּם :
 מִקָּדְשׁ דָּל³⁹ : נָבִיא⁴⁰ אֶקְדֹּשׁ לָהֶם : וַיִּקָּם מֶלֶךְ
 חָדָשׁ⁴¹ : וַיִּקָּם עַל-סִלְעַ⁴² רִגְלִי⁴³ :

- 17 to die. 18 Truly. 19 Came. 20 To any one. 21 Mordecai.
 22 Judgment. 23 Root, בִּין to understand. 24 אֲמוֹנָה truth. 25 Mul-
 titude. 26 A vision. 27 To stand. 28 Died. 29 לִין to lodge, remain
 during night. 30 קָבַר to bury. 31 The anointed. 32 Evil. 33 The
 wicked. 34 Harvest. 35 To-morrow. 36 Parents. 37 Old age.
 38 מְמַלְכָּת kingdom. 39 Poor, indigent. 40 A prophet. 41 New.
 42 A rock. 43 רִגְלִי foot.

6th CONJUGATION.

128. The sixth Conjugation comprehends all

verbs whose third radical is **ס** : as, **מצא** to find, **קרא** to call.

They are thus conjugated:—

Kal.

Inf. מצא, מצא* to find, מצא in finding, מצא, &c.—
Imp. מצא, מצא, מצא, מצא. †—*Fut.* מצא, מצא, מצא, &c.—*Part. act.* מצא, מצא or מצא, מצא, &c.—*Part. pas.* מצא, מצא, מצא.—
Past tense, מצא, מצא, מצא—מצא, מצא, מצא, &c.

Niphāl.

Inf. and Imp. מצא, &c.—*Fut.* מצא, &c.—*Part.* מצא, &c.—*Past tense,* מצא, מצא, &c., מצא, מצא, &c.

* Sometimes with **ת** : as, **קרא**, to call, **קראת**; **מלא** to be full, **מלאת**.
 † **ה** is sometimes omitted: as, **מצאן**.

‡ Some verbs (chiefly *intransitives*) have (·) instead of (τ) for the second radical : as, **מלא** he was full, **מלאה**, **מלאו**—**מלאתי**, **מלאת**, **מלאת**, &c. In such cases, the participle active of *Kal* has the same form as the third person *m. past*. Thus, **מלא**—whence **מלאה**, **מלאות**. Thus likewise **טמא** he is unclean, or one that is unclean, **טמאה**, **טמאים**, **טמאות**—**צמא** he is thirsty, or one that is thirsty, **צמאה**, **צמאים**, **צמאות**.

Piel.

Inf. and *Imp.* מִצָּא.—*Fut.* מִצָּאֵם, &c.—*Part. act.* מִצָּאֵם, &c.—*Part. pas.* מִצָּאֵם, &c.—*Past tense,* מִצָּא, &c.

Puál.

Inf. מִצָּא.—*Fut.* מִצָּאֵם, &c.—*Part.* מִצָּא, &c.—*Past tense* מִצָּא, &c.—מִצָּאֵת, מִצָּאֵת, מִצָּאֵת, &c.

Hiphil.

Inf. הִמְצִיא.—*Imp.* הִמְצִיא. &c.—*Fut.* הִמְצִיאֵם, &c.—*Part act.* הִמְצִיאֵם.—*Part. pas.* הִמְצִיאֵם, &c.—*Past tense,* הִמְצִיאֵם הִמְצִיאֵהוּ, &c.—הִמְצִיאֵת, הִמְצִיאֵת, הִמְצִיאֵת, &c.

Hophal.

הִמְצִיא or הִמְצִיא in the same manner as הִפְקֵד or הִפְקֵד.

Hithpael.

הִתְמַצֵּא, &c. like הִתְפַּקֵּד.

7th CONJUGATION.

136. The Seventh Conjugation comprehends all

verbs whose third radical is ה without, *mappik*,* (Part I. p. 21); as, גלה to reveal, בכה to weep.

The letter is changed into ת or י, or it is omitted.

Kal.

Inf. abs. גלה to reveal. †—*Inf. cons.* בגלות, בגלות, בגלות, &c.—*Imp.* גלה, גלי, גלף, גלינה.—*Fut.* הגלה, הגלה ‡, הגלי, הגלי, &c.—*Part. act.* גולה, גולה §, גולי, גולת.—*Part. pas.*

* Verbs having ה (with *mappik*) for the third radical, are conjugated like perfect verbs: thus, גבהתי I was high (not גביתי), גבה Part. גבה, גבוהים. Fut. גבה (the ה retaining the *mappik* in all parts of the verb wherein it forms the last letter).

† In a few instances with ו: as, קני to purchase (2 Sam. xxiv. 24), instead of קנה; עשו to do (Gen. xxxi. 38), for לעשות.

‡ The prefixes ת, י have mostly (-) or (·) when the first radical is a guttural: as, תעלה thou shalt ascend, נעלה, נעלה; תחנה thou shalt encamp, תחנה thou shalt see. The ה is sometimes dropped: as, יעל he shall ascend (for יעלה); יעש he shall do (for יעשה); especially with conversive (ו): as, ויעל and he ascended; ויעש and he did; ונפנו and we turned. And when the second radical happens to be either of the letters ת, ק, ב, כ, ט, ד, ב, both receive (:); as, וישב and he captured, ויב and he wept.

§ Instead of גלה.—In some instances י is substituted for the third radical (ה): as, בכה one that weeps, f., so likewise in the past tense, חכה she trusted (for חטה); חסו they trusted (for חסו). And in the future, ישלו they shall be tranquil; especially with a Paragogic letter: as, אהמה I shall roar, be disquieted (for אמה); יהמו (for יהמו).

תִּגְלוּ, תִּגְלוּ*, &c.—*Part. act.* מִגְלוֹה.—*Part. pas.* מִגְלוּה, &c.
Past tense, הִגְלוּ or הִגְלוּה, הִגְלוּה, הִגְלוּה—*הִגְלוּתִי*, &c.
 הִגְלוּתִי.

Hophal.

Takes (τ) for the first vowel, and the radical ה follows the same rule as in the preceding branches: thus, הִגְלוּתִי, הִגְלוּתִי, &c. תִּגְלוּה, תִּגְלוּה, &c.

Hithpael.

הִתְגַּלוּה, הִתְגַּלוּה, &c., הִתְגַּלוּתִי, הִתְגַּלוּתִי, &c.

147. The verbs הִיָּה *to be*, חָיָה *to live*, belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

Inf. abs. הִיָּה *to be*.—*Inf. cons.* הָיִיתָ, הָיִיתָ *in being*, הָיִיתָ, הָיִיתָ.

Imp. הִיָּה *be thou, m.*, הִיָּה or הִיָּה *f.*, הִיָּה *p. m.*, הִיָּה *f.*

Fut. הִיָּה or הִיָּה *I shall or will be*; תִּהְיֶה or תִּהְיֶה;
 תִּהְיֶה *f.* הִיָּה or הִיָּה; תִּהְיֶה *f.* תִּהְיֶה or תִּהְיֶה;
 תִּהְיֶה *f.* תִּהְיֶה or תִּהְיֶה.

* And with *conversive* וַיַּגְלוּ וַיַּגְלוּ and he caused to turn; וַיַּגְלוּ (2 Kings ii.) and he caused to see, i. e. he shewed.

Exercise.

בְּטָרִם ¹ רַע הַנָּעַר קָרָא ² אָבִי וְאִמִּי : מָה הַדָּבָר
הַזֶּה עָשִׂיתָ ³ לָנֹכַח לְבַלְתִּי ⁴ קָרָאתָ לָנֹכַח : קוֹל קָרָא
בְּמִדְבַר פָּנָה ⁵ דָּרָךְ : גַּם לְמַחֵר אָנִי קָרָא ⁶ לָהּ עִם
הַמֶּלֶךְ : נִקְרָא לְנַעֲרָה וְנִשְׁאַלָהּ ⁷ אֶת-פִּיהָ : שָׁמַךְ עַל-נַפְשִׁי
נִקְרָא : אָנִי לֹא נִקְרָאתִי לְבוֹא ⁸ אֶל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים
יוֹם : הֲלֹא חֲכָמָה תִּקְרָא וּתְבוֹנָה תִּתֵּן קוֹלָהּ : אִז
תִּקְרָא וַיְהִי וַעֲנֶה ⁹ : לְזוֹאת נִקְרָא אִשָּׁה : אֲשֶׁרִי אָדָם
מִצָּא חֲכָמָה : גַּם צָפוֹר ¹⁰ מִצָּאָה בַּיִת : דְּבִשׁ ¹¹ מִצָּאָה
אֵכֶל דְּוִי ¹² : לֶךְ מִצָּא אֶת-הַחֲצִיִּים : עִם אֲשֶׁר תִּמְצָא
אֶת-אֱלֹהֶיךָ לֹא חִיָּה : תִּמְצָא שִׁפְחָתְךָ חֵן בְּעֵינֶיךָ ¹³ :
אִם הִמְצִיא תִמְצָא בִּירוֹ הַגְּנֹבָה ¹⁴ שְׁנַיִם ¹⁵ שְׁלֹם ¹⁵ :
גְּלַבְרֶת ¹⁶ בָּבֶל וְאֵת לֹא יִדְעֶתָ, נִמְצָאָתָ וְגַם גַּת־פֶּשֶׁת ¹⁷ :
שִׁפְתֶיךָ ¹⁸ מְלֹאף וְעַם ¹⁹ : יְמִינֶם ²⁰ מְלֹאָה שְׂחָד ²¹ : מְלֹא
קַרְנֶךָ ²² שָׁמֶן : גְּמֹלָא בְּתֵינָנִי ²³ שָׁלַל ²⁴ : מְלֹא בְּתֵיהֶם כָּל-
טוֹב ²⁵ : חָטָא ²⁶ וְהִחֲטִיא אֶת-יִשְׂרָאֵל : גַּם אוֹתוֹ הִחֲטִיא
הַנְּשִׂיִם הַנִּכְבָּרוֹת ²⁷ : לֹא יֵשְׁבוּ בְּאַרְצְךָ פֶּן יִחֲטִיאֲךָ אֶתְךָ

¹ Before. ² Root קָרָא. ³ Root עָשָׂה to do. ⁴ Not. ⁵ Root פָּנָה to turn, Pi. to clear away. ⁶ Called, invited. ⁷ שָׁאַל to ask. ⁸ To come. ⁹ עָנָה to answer. ¹⁰ A bird. ¹¹ Honey. ¹² דְּוִי sufficient, enough. ¹³ יָעִין. ¹⁴ Theft. ¹⁵ To pay. ¹⁶ לָכַד to catch. ¹⁷ תִּפְשׂ to lay hold of. ¹⁸ שִׁפְהָ lip. ¹⁹ Anger. ²⁰ The right hand. ²¹ A bribe. ²² קָרַן a horn. ²³ בִּית. ²⁴ Spoil, plunder. ²⁵ Goods, riches. ²⁶ To sin. ²⁷ Strange.

לִי : רָאָה ²⁸ זֶה מַצְאֵתִי : רָאָה רֵאִיתִי אֶת־עֵינֵי עַמִּי :
 דַּעִי וְרֵאִי מַה תַּעֲשֶׂי ²⁹ : צֵאֲנָה ³⁰ וְרֵאֲנָה בְנֹת צִיּוֹן :
 אֲזוֹן שִׁמְעַת וְעֵינַי רָאָה יְהוָה עָשָׂה גַם־שְׂנִיחֶם ³¹ : מָה
 רֵאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה : רָאָה כִּי לֹא נַעֲשִׂיתָ
 עֲצָתִי ³² : עָתָה תִּרְאֶה אֲשֶׁר אֲעֲשֶׂה לָּהֶם : עֵינֵי עוֹרִים ³³
 תִּרְאֲנָה : בְּאוֹרֶךְ גְּרָאָה אֹזֶר : אֱלֹהֵי אַבְרָתֶיכֶם גְּרָאָה
 אֱלֹהֵי : הַיּוֹם אֲרָאָה אֱלֹהֵי : מַעֲשִׂים ³⁴ אֲשֶׁר לֹא יַעֲשֶׂה
 עֲשִׂיתָ עַמִּרֵי : הִנֵּה הִרְאָה אֱלֹהִים אֹתִי גַם אֶת־זֶרְעֶךָ :
 אַתָּה הִרְאִיתָ לְדַעַת : אֶת־אוֹיְבֵיהֶם כָּסָה ³⁵ הַיּוֹם : כְּלָמָה ³⁶
 כָּסָתָה פָּנָי : אֶרֶץ אֵל תִּכְסֶּי דָמָי : בְּחֹשֶׁךְ שָׁמַיְךָ כָּסָה :
 הַזְּקֵנִים ³⁷ מִכְּסִים בְּשָׂקִים ³⁸ הַבְּהֵמָה הַבְּקָר וְהַצֹּאֵן אֶל־
 מַעֲמֹר ³⁹ מְאוֹמָה ⁴⁰ , אֶל־רֵעֵךְ ⁴¹ , וּמִים אֶל־יְשִׁתֶּךָ ⁴² וְיִתְכַפֶּסֶף
 שָׂקִים וְיִקְרָא אֶל־אֱלֹהִים בְּחֹזֶקָה ⁴³ וְיָשְׁבוּ ⁴⁴ אִישׁ ⁴⁵ מִדְּרָכֹפּוֹ
 הִרְעָה :

²⁸ רָאָה to see. ²⁹ עָשָׂה to do. ³⁰ יֵצֵא to go out. ³¹ Both. ³² עֲצָה
 advice. ³³ עוֹר a blind man. ³⁴ מַעֲשִׂה work, deed. ³⁵ כָּסָה to cover.
³⁶ Shame. ³⁷ זָקֵן an old man. ³⁸ A sack, sack-cloth. ³⁹ טָעַם to
 taste. ⁴⁰ Any-thing. ⁴¹ רָעָה to feed. ⁴² שָׁתָה to drink. ⁴³ With
 force, vehemently. ⁴⁴ שׁוּב to return. ⁴⁵ Each.

8th CONJUGATION.

138. The Eighth Conjugation comprehends verbs
 whose second and third radical are the same; as,
 מָדַד to measure, סָבַב to surround.

Past tense, סוֹבַב, סוֹבְבָה, סוֹבְבוּ—סוֹבְבָתִי, &c.—*Pual*
Inf. סוֹבֵב.—*Fut.* סוֹבֵב—*Past tense*, סוֹבַב, סוֹבְבָתִי, &c.—
 HITHPAËL, הִסְתַּוְּבַב; or from גָּלַל—הִתְגַּלְּלָהּ he rolled
 himself.

Hiphil.

הִסְבָּה.—*Imp.* הִסְבֵּה, הִסְבֵּי, &c.—*Fut.* יִסְבֵּה, יִסְבֵּי, &c.—*Part. act.* מְסַבֵּה, מְסַבֵּי, &c.—*Part. pas.* מְסֻבֵּה, מְסֻבֵּי, &c.—*Past tense*, הִסְבָּה, הִסְבֵּי, הִסְבֵּי—הִסְבֵּתִי, הִסְבֵּתִי, &c.

Hophal.

Inf. הִוְסַב.—*Fut.* יִוְסַב, יִוְסַבֵּי, &c.—*Part.* הִוְסָב, הִוְסָבֵי, &c.—*Past tense*, הִוְסַב, הִוְסַבֵּי, הִוְסַבֵּי—הִוְסַבְתִּי, הִוְסַבְתִּי, &c.

Exercise.

רַב־לְךָ סָב אֶת־הָהָר הַזֶּה : עָבְרוּ וְסָבְרוּ אֶת־הָעִיר :
 בַּיּוֹם הַשְּׂבִיעִי תִסָּבּוּ אֶת־הָעִיר שִׁבְעַת פְּעָמִים² : לֹא נָסַב
 עַד בֹּאֵר פֶּה : סָבְתֶם אֶת־הַמְּקוֹם : וְנָסַב³ אֶת־הָרֹשָׁעִים
 יָמִים רַבִּים³ : אֲנִי הוֹלֵךְ לְמִדָּה⁴ אֶת־יְרוּשָׁלַיִם⁵ לְרֹאשֵׁית

¹ Much, enough, ² Seven times. ³ Many. ⁴ מִדָּה to measure;
 in *Hith.* to stretch one's self. ⁵ Jerusalem.

* Or with (-); as הִקְלָהּ he caused to be light, הִמְרָהּ he made bitter.

בְּמָה אֲרָכָה וְכַמָּה רָחֲבָה : מִן הַמְּדָה הַזֹּאת תִּמְוֹר :
סָבַב אֶל רוּחַ הַיָּם מְדַד הַמַּשׁ מֵאוֹת קָנִים : וַיִּמְד אֶת
הַיָּשָׁעַר : הַיּוֹם גִּלְוֹתַי ° אֶת־חֶרְפַּת מִצְרַיִם מֵעַל־כָּסֶם : גִּלְוֹ
אַבְנִים גְּדֹלִים עַל פִּי הַמְּעַרְרָה : גָּסַבּוּ בְּתֵיחֶם לְאַחֲרֵים
וַיִּגְלוּ ° כַּסְפֵּר הַשָּׁמַיִם וְכֹל צְבָאָם יִבּוּל⁷ בְּגִבְלָ עֲלֶה
מִגִּפְן ° : בְּחֹל הַיָּם אֲשֶׁר לֹא יִמְד וְלֹא יִסְפֹּר ° : אִם
יִמְדוּ שָׁמַיִם מִלְּמַעְלָה וַיִּחְקְרוּ¹⁰ מוֹסְדֵי־אָרֶץ לְמַטָּה גַם
אֲנִי אִמָּאִם¹¹ בְּכַל־זֶרַע יִשְׂרָאֵל : שִׁבַע פְּעָמִים בַּיּוֹם הִלְלֵתִי¹²
אוֹתָךְ : בְּאֱלֹהִים הִלְלֵנִי כַל־הַיּוֹם : הִלְלִי אֱלֹהֶיךָ צִיּוֹן :
אֲהַלְלֶה שֵׁם אֱלֹהִים בְּשִׁיר : לֹא הַמֵּתִים¹³ יִהְיֶה לָּהֶם :
לְפִי שִׁבְלֹךְ¹⁴ יִהְיֶה אִישׁ : כַּל־הַנְּשָׁמָה¹⁵ תִּהְיֶה לָּהּ : רִנִּי¹⁶
וַיִּשְׁמַח בַּת צִיּוֹן : רִנֵּי שָׁמַיִם וְגִיל¹⁷ אָרֶץ : הַקִּיצוּ¹⁸ וְרִנְנוּ
שִׁבְנֵי¹⁹ עָפָר²⁰ : כְּהַנְיָה אֶל־בֶּשׂ²¹ יֵשַׁע²² וַחֲסִידֵיהָ²³ רִנּוּ
וְרִנְנוּ : אִזּוּ יִדְלַג²⁴ בְּאֵיל פֶּסַח²⁵ וַתְּרוֹן לְשׁוֹן אֵלֶם²⁶ תִּרְנַן
לְשׁוֹנֵי צִדְקָה : תִּרְנְנָה שְׁפֹתַי : בְּכַרְמִים²⁷ לֹא יִרְנַן :
מוֹצֵא בְּקָר וַעֲרַב תִּרְנִין : לֵב אֶלְמָנָה אֶרְנִין : הִנֵּה

6 גָּלַל to roll, roll away, remove, in *Hith.* to roll one's self, to wallow.
7 גָּבַל to wither, waste. 8 The vine. 9 סָפַר to number. 10 חָקַר to
search. 11 מָאִם to despise. 12 הִלַּל to praise; in *Hith.* to praise
one's self, to boast. 13 A dead person. 14 Sense, understanding.
15 Soul. 16 רָנַן to shout, to sing. 17 גִּיל to rejoice. 18 Awake.
19 שִׁבְנֵי one that dwells. 20 עָפָר Dust. 21 לָבַשׁ to dress, to clothe.
22 יֵשַׁע Salvation. 23 אִישׁ אֵלֶם a pious man. 24 יִדְלַג to jump. 25 הִלָּם The lame.
26 דִּמְיוֹ Dumb. 27 כַּרְמֵי a vineyard.

TABLE XI.

Exhibiting all the Infinitive and Imperative Moods of the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

INFINITIVE MOODS.

קבולים Eighth Conjugation.	גתי ליה Seventh Conjugation.	גתי ליא Sixth Conjugation.	גתי עו Fifth Conjugation.	גתי פ' Fourth Conjugation.	גתי פ"א Third Conjugation.	הפרים Second Conjugation.	שלמים First Conjugation.	
קבב or סב &c. קבב	גלה גלות &c. הגלות	קצא &c. הקצא	קום &c. בקום	ישב שבת &c. בשבת	אכל &c. באכל	נגש גשית &c. בגשית	למד למד &c. בלמד	Kal.
הסב, הסב &c. בהסב	הגלה &c. בהגלות	הקצא &c. בהקצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הגש &c. בהגש	הלמד &c. בהלמד	Niph.
סבב &c. בסבב	גלה גלות &c. הגלות	קצא &c. הקצא	קומם &c. בקומם	ישב &c. בישב	אכל &c. באכל	נגש &c. בנגש	למד למד &c. בלמד	Pi.
סבב &c. בסבב	גלה גלות &c. הגלות	קצא &c. הקצא	קומם &c. בקומם	ישב &c. בישב	אכל &c. באכל	נגש &c. בנגש	למד למד &c. בלמד	Pu.
הסב &c. בהסב	הגלה הגלות &c. בהגלות	הקצא &c. בהקצא	הקום ק &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הגש &c. בהגש	הלמד למד &c. בהלמד	Hiph.
הוסב &c. בהוסב	הגלה הגלות &c. בהגלות	הקצא &c. בהקצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הגש &c. בהגש	הלמד למד &c. בהלמד	Hoph.
הסתובב &c. בהסתובב	התגלה התגלות &c. בהתגלות	הקצא &c. בהקצא	התקומם &c. בהתקומם	התישב &c. בהתישב	התאכל &c. בהתאכל	התגש &c. בהתגש	התלמד למד &c. בהתלמד	Hith.
סב	גלה	קצא	קום	שב	אכל		למד	Kal.
סבי	גלי	קצאי	קומי	שבי	אכלי	גשי	למדי	
סבו	גלו	קצאו	קומו	שבו	אכלו	גשו	למדו	
סבינה	גלינה	קצאנה	קומנה	שבנה	אכלנה	גשנה	למדנה	
הסב	הגלה	הקצא	הקום	הישב	האכל	הגש	הלמד	
הסבי	הגלי	הקצאי	הקומי	הישבי	האכלי	הגשי	הלמדי	Niph.
הסבו	הגלו	הקצאו	הקומו	הישבו	האכלו	הגשו	הלמדו	
הסבינה	הגלינה	הקצאנה	הקומנה	הישבנה	האכלנה	הגשנה	הלמדנה	
סובב	גלה	קצא	קומם	ישב	אכל	נגש	למד	
סובבי	גלי	קצאי	קוממי	ישבי	אכלי	נגשי	למדי	Piel.
סובבו	גלו	קצאו	קוממו	ישבו	אכלו	נגשו	למדו	
סובבנה	גלינה	קצאנה	קוממנה	ישבנה	אכלנה	נגשנה	למדנה	
הסב	הגלה	הקצא	הקום	הישב	האכל	הגש	הלמד	
הסבי	הגלי	הקצאי	הקומי	הישבי	האכלי	הגשי	הלמדי	Hiph.
הסבו	הגלו	הקצאו	הקומו	הישבו	האכלו	הגשו	הלמדו	
הסבינה	הגלינה	הקצאנה	הקומנה	הישבנה	האכלנה	הגשנה	הלמדנה	
הסתובב	התגלה	התקצא	התקומם	התישב	התאכל	התגש	התלמד	
הסתובבי	התגלי	התקצאי	התקוממי	התישבי	התאכלי	התגשי	התלמדי	
הסתובבו	התגלו	התקצאו	התקוממו	התישבו	התאכלו	התגשו	התלמדו	Hith.
הסתובבנה	התגלינה	התקצאנה	התקוממנה	התישבנה	התאכלנה	התגשנה	התלמדנה	

* א. קבב, קבב, קבב, קבב. The rest of the infinitives are varied in the same manner: thus, קבב, קבב, קבב, קבב.

קבב, קבב, קבב, קבב.

סב	גלה	מצא	קום	שב	אכל			
סבוי	גלי	מצאי	קומי	שבי	אכלי	נשי	למדי	Kal.
סבוי	גלו	מצאו	קומו	שבו	אכלו	נשו	למדו	
סבינה	גלינה	מצאנה	קומנה	שבנה	אכלנה	נשנה	למדנה	Niph.
הסב	הגלה	המצא	הקום	הושב	האכל	הנניש	הלמד	
הסבוי	הגלי	המצאי	הקומי	הושבי	האכלי	הננישי	הלמדי	
הסבוי	הגלו	המצאו	הקומו	הושבו	האכלו	הננישו	הלמדו	
הסבינה	הגלינה	המצאנה	הקומנה	הושבנה	האכלנה	הננישנה	הלמדנה	Piel.
סובב	גלה	מצא	קומם	ישב	אכל	נניש	למד	
סובבוי	גלי	מצאי	קוממי	ישבי	אכלי	ננישי	למדי	
סובבוי	גלו	מצאו	קוממו	ישבו	אכלו	ננישו	למדו	
סובבנה	גלינה	מצאנה	קוממנה	ישבנה	אכלנה	ננישנה	למדנה	Hiph.
הסב	הגלה	המצא	הקם	הושב	האכל	הניש	הלמד	
הסבוי	הגלי	המצאי	הקומי	הושבי	האכלי	הנישי	הלמדי	
הסבוי	הגלו	המצאו	הקומו	הושבו	האכלו	הנישו	הלמדו	
הסבינה	הגלינה	המצאנה	הקומנה	הושבנה	האכלנה	הנישנה	הלמדנה	Hith.
הסתובב	התגלה	התמצא	התקומם	התישב	התאכל	התנניש	התלמד	
הסתובבוי	התגלי	התמצאי	התקוממי	התישבי	התאכלי	התננישי	התלמדי	
הסתובבוי	התגלו	התמצאו	התקוממו	התישבו	התאכלו	התננישו	התלמדו	
הסתובבנה	התגלינה	התמצאנה	התקוממנה	התישבנה	התאכלנה	התננישנה	התלמדנה	

* As, מַגֵּשֶׁת לְנִשְׁת׃ נְנִישׁת׃ בְּנִשְׁת׃ בְּנִשְׁת׃ The rest of the infinitives are varied in the same manner: thus, לְלַמֵּד בְּלַמֵּד בְּלַמֵּד.

בְּאָכַל בְּאָכַל &c.

TABLE XII.

Exhibiting the Future Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

כפולים Eighth Conjugation.	נחי ליה Seventh Conjugation.	נחי ל"א Sixth Conjugation.	נחי ע"ו Fifth Conjugation.	נחי פ"י Fourth Conjugation.	נחי פ"א Third Conjugation.	חסרים Second Conjugation.	שלמים First Conjugation.	עתיד Future.
אָסוב	אָגלה	אָמצא	אָקום	אָשב	אָכל	אָגש	אָלמד	I
תָּסוב - זָבִי	תָּגלה - גָּלִי	תָּמצא - צָאִי	תָּקום - קוֹמִי	תָּשב - שָׁבִי	תָּאכל - אָכְלִי	תָּגש - גָּשִׁי	תָּלמד - לְמַדִּי	Thou
יָסוב	יָגלה	יָמצא	יָקום	יָשב	יָאכל	יָגש	יָלמד	He
תָּסוב	תָּגלה	תָּמצא	תָּקום	תָּשב	תָּאכל	תָּגש	תָּלמד	She
נָסוב	נָגלה	נָמצא	נָקום	נָשב	נָאכל	נָגש	נָלמד	We
תָּסובו - תְּסַבְּנָה	תָּגלוּ - תְּגַלְּנָה	תָּמצאוּ - תְּצַאְנָה	תָּקומוּ - תְּקַמְּנָה	תָּשבוּ - תְּשַׁבְּנָה	תָּאכלוּ - תְּאַכְלְנָה	תָּגשוּ - תְּגַשְׁנָה	תָּלמדוּ - תְּלַמְּדְנָה	You
יָסובו	יָגלוּ	יָמצאוּ	יָקומוּ	יָשבוּ	יָאכלוּ	יָגשוּ	יָלמדוּ	They
אָסב	אָגלה	אָמצא	אָקום	אָשב	אָכל	אָגש	אָלמד	I
תָּסב - בִּי	תָּגלה - לִי	תָּמצא - צָאִי	תָּקום - קוֹמִי	תָּשב - שָׁבִי	תָּאכל - אָכְלִי	תָּגש - גָּשִׁי	תָּלמד - לְמַדִּי	Thou
יָסב	יָגלה	יָמצא	יָקום	יָשב	יָאכל	יָגש	יָלמד	He
תָּסב	תָּגלה	תָּמצא	תָּקום	תָּשב	תָּאכל	תָּגש	תָּלמד	She
נָסב	נָגלה	נָמצא	נָקום	נָשב	נָאכל	נָגש	נָלמד	We
תָּסבוּ - תְּסַבְּנָה	תָּגלוּ - תְּגַלְּנָה	תָּמצאוּ - תְּצַאְנָה	תָּקומוּ - תְּקַמְּנָה	תָּשבוּ - תְּשַׁבְּנָה	תָּאכלוּ - תְּאַכְלְנָה	תָּגשוּ - תְּגַשְׁנָה	תָּלמדוּ - תְּלַמְּדְנָה	You
יָסבוּ	יָגלוּ	יָמצאוּ	יָקומוּ	יָשבוּ	יָאכלוּ	יָגשוּ	יָלמדוּ	They
אָסובב	אָגלה	אָמצא	אָקומם	אָשב	אָכל	אָגש	אָלמד	I
תָּסובב - בְּבִי	תָּגלה - לִי	תָּמצא - צָאִי	תָּקומם - קוֹמִי	תָּשב - שָׁבִי	תָּאכל - אָכְלִי	תָּגש - גָּשִׁי	תָּלמד - לְמַדִּי	Thou
יָסובב	יָגלה	יָמצא	יָקומם	יָשב	יָאכל	יָגש	יָלמד	He
תָּסובב	תָּגלה	תָּמצא	תָּקומם	תָּשב	תָּאכל	תָּגש	תָּלמד	She
נָסובב	נָגלה	נָמצא	נָקומם	נָשב	נָאכל	נָגש	נָלמד	We
תָּסובבו - תְּסַבְּנָה	תָּגלוּ - תְּגַלְּנָה	תָּמצאוּ - תְּצַאְנָה	תָּקומוּ - תְּקַמְּנָה	תָּשבוּ - תְּשַׁבְּנָה	תָּאכלוּ - תְּאַכְלְנָה	תָּגשוּ - תְּגַשְׁנָה	תָּלמדוּ - תְּלַמְּדְנָה	You
יָסובבו	יָגלוּ	יָמצאוּ	יָקומוּ	יָשבוּ	יָאכלוּ	יָגשוּ	יָלמדוּ	They
אָסב	אָגלה	אָמצא	אָקום	אָשב	אָכל	אָגש	אָלמד	I
תָּסב - בִּי	תָּגלה - גָּלִי	תָּמצא - צָאִי	תָּקום - קוֹמִי	תָּשב - שָׁבִי	תָּאכל - אָכְלִי	תָּגש - גָּשִׁי	תָּלמד - לְמַדִּי	Thou
יָסב	יָגלה	יָמצא	יָקום	יָשב	יָאכל	יָגש	יָלמד	He
תָּסב	תָּגלה	תָּמצא	תָּקום	תָּשב	תָּאכל	תָּגש	תָּלמד	She
נָסב	נָגלה	נָמצא	נָקום	נָשב	נָאכל	נָגש	נָלמד	We
תָּסבוּ - תְּסַבְּנָה	תָּגלוּ - תְּגַלְּנָה	תָּמצאוּ - תְּצַאְנָה	תָּקומוּ - תְּקַמְּנָה	תָּשבוּ - תְּשַׁבְּנָה	תָּאכלוּ - תְּאַכְלְנָה	תָּגשוּ - תְּגַשְׁנָה	תָּלמדוּ - תְּלַמְּדְנָה	You
יָסבוּ	יָגלוּ	יָמצאוּ	יָקומוּ	יָשבוּ	יָאכלוּ	יָגשוּ	יָלמדוּ	They
אָסב	אָגלה	אָמצא	אָקום	אָשב	אָכל	אָגש	אָלמד	I
תָּסב - סְבִי	תָּגלה - לִי	תָּמצא - צָאִי	תָּקום - קוֹמִי	תָּשב - שָׁבִי	תָּאכל - אָכְלִי	תָּגש - גָּשִׁי	תָּלמד - לְמַדִּי	Thou
יָסב	יָגלה	יָמצא	יָקום	יָשב	יָאכל	יָגש	יָלמד	He
תָּסב	תָּגלה	תָּמצא	תָּקום	תָּשב	תָּאכל	תָּגש	תָּלמד	She
נָסב	נָגלה	נָמצא	נָקום	נָשב	נָאכל	נָגש	נָלמד	We
תָּסבוּ - תְּסַבְּנָה	תָּגלוּ - תְּגַלְּנָה	תָּמצאוּ - תְּצַאְנָה	תָּקומוּ - תְּקַמְּנָה	תָּשבוּ - תְּשַׁבְּנָה	תָּאכלוּ - תְּאַכְלְנָה	תָּגשוּ - תְּגַשְׁנָה	תָּלמדוּ - תְּלַמְּדְנָה	You
יָסבוּ	יָגלוּ	יָמצאוּ	יָקומוּ	יָשבוּ	יָאכלוּ	יָגשוּ	יָלמדוּ	They
אָסתובב	אָגלה	אָמצא	אָתקומם	אָתשב	אָתאכל	אָתגש	אָתלמד	I
תָּסתובב - זָבִי	תָּגלה - גָּלִי	תָּמצא - צָאִי	תָּתקומם - קוֹמִי	תָּתשב - שָׁבִי	תָּתאכל - אָכְלִי	תָּתגש - גָּשִׁי	תָּתלמד - לְמַדִּי	Thou
יָסתובב	יָגלה	יָמצא	יָתקומם	יָתשב	יָתאכל	יָתגש	יָתלמד	He
תָּסתובב	תָּגלה	תָּמצא	תָּתקומם	תָּתשב	תָּתאכל	תָּתגש	תָּתלמד	She
נָסתובב	נָגלה	נָמצא	נָתקומם	נָתשב	נָתאכל	נָתגש	נָתלמד	We
תָּסתובבו - תְּסַבְּנָה	תָּתגלוּ - תְּתַגַּלְּנָה	תָּתמצאוּ - תְּתַצַּאְנָה	תָּתתקומוּ - תְּתַתְּקַמְּנָה	תָּתתשבוּ - תְּתַתְּשַׁבְּנָה	תָּתתאכלוּ - תְּתַתְּאַכְלְנָה	תָּתתגשוּ - תְּתַתְּגַשְׁנָה	תָּתתלמדוּ - תְּתַתְּלַמְּדְנָה	You
יָסתובבו	יָתגלוּ	יָתמצאוּ	יָתתקומוּ	יָתתשבוּ	יָתתאכלוּ	יָתתגשוּ	יָתתלמדוּ	They

TABLE XIII.
 Exhibiting the Participles of all the Perfect and Imperfect Verbs, Primitive as well as
 Derivative, at one view.

	כפולים Eighth Conjugation	גמי ליה Seventh Conjugation	גמי ל"א Sixth Conjugation	גמי ע"ו Fifth Conjugation	גמי פ"י Fourth Conjugation	גמי פ"א Third Conjugation	תקדים Second Conjugation	שלמים First Conjugation	בינני Participle.
Act.	סב	גולה	מוצא	קם	ישב	אכל	נגש	למד	Kal.
	סבה	גולה	מוצאה	קמה	ישבה	אכלה	נגשה	למדה	
	—	—	מוצאת	—	ישבת	אכלת	נגשת	למדת	
	סבים	גולים	מוצאים	קמים	ישבים	אכלים	נגשים	למדים	
Pas.	סבות	גולות	מוצאות	קמות	ישבות	אכלות	נגשות	למדות	Kal.
	סבוב	גלוי	מצוא	קום	ישב	אכל	נגש	למד	
	סבובה	גלויה	מצואה	קומה	ישבה	אכלה	נגשה	למדה	
	סבובים	גלויים	מצואים	קומים	ישבים	אכלים	נגשים	למדים	
	סבובות	גלויות	מצואות	קומות	ישבות	אכלות	נגשות	למדות	
Act.	קב	נגלה	נמצא	נקם	נשב	נאכל	נגש	נלמד	Niphal.
	קבה	נגלה	נמצאה	נקמה	נשבה	נאכלה	נגשה	נלמדה	
	—	נגלית	נמצאת	נקמת	נשבת	נאכלת	נגשת	נלמדת	
	קבים	נגלים	נמצאים	נקומים	נשבים	נאכלים	נגשים	נלמדים	
	קבות	נגלות	נמצאות	נקמות	נשבות	נאכלות	נגשות	נלמדות	
Act.	מסובב	מגלה	ממצא	מקום	מישב	מאכל	מנגש	מלמד	Piel.
	מסובבה	מגלה	ממצאה	מקומה	מישבה	מאכלה	מנגשה	מלמדה	
	מסובבת	—	ממצאת	מקומת	מישבת	מאכלת	מנגשת	מלמדת	
	מסובבים	מגלים	ממצאים	מקומים	מישבים	מאכלים	מנגשים	מלמדים	
Pas.	מסובבות	מגלות	ממצאות	מקומות	מישבות	מאכלות	מנגשות	מלמדות	Piel.
	מסובב	מגלה	ממצא	מקום	מישב	מאכל	מנגש	מלמד	
	מסובבה	מגלה	ממצאה	מקומה	מישבה	מאכלה	מנגשה	מלמדה	
	מסובבת	—	ממצאת	מקומת	מישבת	מאכלת	מנגשת	מלמדת	
	מסובבים	מגלים	ממצאים	מקומים	מישבים	מאכלים	מנגשים	מלמדים	
	מסובבות	מגלות	ממצאות	מקומות	מישבות	מאכלות	מנגשות	מלמדות	
Act.	סובב	גלה	מצא	קום	שב	אכל	גש	למד	Poal.
	סובה	גלה	מצאה	קומה	שבה	אכלה	גשה	למדה	
	סובבים	גלים	מצאים	קומים	שבים	אכלים	גשים	למדים	
	סובבות	גלות	מצאות	קומות	שבות	אכלות	גשות	למדות	
Act.	מסב	מגלה	ממצא	מקום	מישב	מאכל	מגש	מלמד	Hiphil.
	מסבה	מגלה	ממצאה	מקומה	מישבה	מאכלה	מגשה	מלמדה	
	—	—	ממצאת	—	מישבת	מאכלת	מגשת	מלמדת	
	מסבים	מגלים	ממצאים	מקומים	מישבים	מאכלים	מגשים	מלמדים	
Pas.	מסבות	מגלות	ממצאות	מקומות	מישבות	מאכלות	מגשות	מלמדות	Hiphil.
	מסב	מגלה	ממצא	מקום	מישב	מאכל	מגש	מלמד	
	מסבה	מגלה	ממצאה	מקומה	מישבה	מאכלה	מגשה	מלמדה	
	—	—	ממצאת	—	מישבת	מאכלת	מגשת	מלמדת	
	מסבים	מגלים	ממצאים	מקומים	מישבים	מאכלים	מגשים	מלמדים	
	מסבות	מגלות	ממצאות	מקומות	מישבות	מאכלות	מגשות	מלמדות	
Act.	הסב	הגלה	המצא	הקום	השב	האכל	הגש	הלמד	Hophal.
	הסבה	הגלה	המצאה	הקומה	השבה	האכלה	הגשה	הלמדה	
	הסבים	הגלים	המצאים	הקומים	השבים	האכלים	הגשים	הלמדים	
	הסבות	הגלות	המצאות	הקומות	השבות	האכלות	הגשות	הלמדות	
Act.	מסובב	מגלה	ממצא	מקום	מישב	מאכל	מגש	מלמד	Hithpael.
	מסובבה	מגלה	ממצאה	מקומה	מישבה	מאכלה	מגשה	מלמדה	
	מסובבת	—	ממצאת	מקומת	מישבת	מאכלת	מגשת	מלמדת	
	מסובבים	מגלים	ממצאים	מקומים	מישבים	מאכלים	מגשים	מלמדים	
	מסובבות	מגלות	ממצאות	מקומות	מישבות	מאכלות	מגשות	מלמדות	

יְדִי עִמָּךְ לְהִסָּב אֵלַי אֶת-כָּל יִשְׂרָאֵל : אַתָּה הִסַּבְתָּ
 אֶת-לִבָּם : הִסַּבְתָּ עֵינַיִךְ מִנְּגִדִי : וַיִּסָּב ° אֱלֹהִים אֶת-הָעַם :
 אַל תִּתְהַלֵּל בְּיוֹם מָחָר כִּי לֹא תִדְרַע מֶה יֵלֵךְ יוֹם : בְּרוֹב
 עֲשָׂרָם וְתִתְהַלֵּף : אַל וְתִתְהַלֵּל חָכָם בְּחִכְמָתוֹ וְאֵל וְתִתְהַלֵּל
 הַגִּבּוֹר בְּגִבּוֹרָתוֹ אַל וְתִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרָו כִּי אִם-בְּזֹאת
 וְתִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁבֶל²⁸ וַיִּדַע אֹתִי : וַיִּתְמַדְד־ ° עַל
 הַיָּלֵךְ שְׁלֹשׁ פְּעָמַיִם : וַעֲמָשָׂא²⁹ מִתְגַּלְל בְּרַגְלָיו בְּתוֹךְ
 הַמַּסְלָה³⁰ : וַיִּירָא ° הָאֲנָשִׁים כִּי הוֹבִיֵּא בֵּית יוֹסֵף וַיֹּאמְרוּ
 עַל-דְּבַר³¹ הַכֶּסֶף הַשֶּׁבַח בְּאִמְתַּחַת³² וַיִּתְחַלֵּה³³ אֲנַחְנוּ
 מִבְּאֵיִם לְהִתְגַּלֵּל עָלֵינוּ וְלְהִתְנַפֵּל עָלֵינוּ וְלִקְחַת אֶתְנוּ
 לְעֵבָדִים וְאֶת-חֲמוֹרֵינוּ :

²⁸ To understand, to contemplate. ²⁹ And Amasa. ³⁰ A way,
 highway. ³¹ On account of. ³² אִמְתַּחַת a sack. ³³ At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

CHAPTER VII.

DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs, arise from the latter having either (נ), or one of the *quiescents* י, ו, ה, א, as a constituent part of their *roots*. But the root may have both נ and one of the *quiescents* at the same time, as radicals—as, for instance, נשא *to bear, to carry, to lift up*; נטה *to stretch out, bend, incline*;—or it may have two *quiescents*: as, אבה *to be willing, to consent*; יצא *to issue, to go out*; ירא *to fear*; ירה *to throw, to dart*; בוא *to come*. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נ of נשא will be regulated by the rules laid down under the second conjugation (p. 127), and we shall have for the future אֲשֵׁא (for אֲנִשֵּׂא), and א will be regulated by the rules laid down under the sixth conjugation (p. 142); and hence אֲשֵׁא, with (א) under the second radical, instead of אֲשֵׂא or אֲשֵׂא. Thus, likewise, the א of אבה will follow the rules of the third conjugation, and we shall, therefore, have in the future אֲבִיר I shall be willing, תֵּאבֶה, &c.; whilst the ה will follow the rules of the seventh conjugation; and we shall have in the past tense, אָבִיתָ, אָבִיתָ in the same manner as from גָּלִיתָ, גָּלִיתָ, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third א: as, נשא to carry.

Kal.

Inf. abs. נשא.—*Cons.* נשא or שאת, שאת, שאת, &c.—
Imp. ש, ש, &c.—*Fut.* ש, &c.—*Part. act.* נשא, &c.
Part. pas. נשא.—*Past tense,* נשא, &c. נשא.

Niphal.

Inf. הנישא to be carried, הנישא, &c.—*Imp.* הנישא, &c.—
Fut. הנישא, &c.—*Part.* ש, הנישא, &c.—*Past tense,* ש, הנישא, &c.

Piel.

Inf. נשא to exalt, נשא, &c.—*Imp.* נשא, &c.—*Fut.* נשא.
Part. act. נשא.—*Part. pas.* נשא.—*Past tense,* נשא—
נשא, &c.

Pual.

Inf. נשא*.—*Fut.* נשא.—*Part.* נשא.—*Past tense,* נשא,
נשא, &c.

Hiphil.

Inf. ש or ש to cause to bear.—*Imp.* ש.—*Fut.* ש.
ש.—*Part. act.* ש.—*Part. pas.* ש.—*Past tense,* ש—
ש, ש, ש, &c.

Hophal.

Inf. ש.—*Fut.* ש.—*Part.* ש.—*past tense,* ש,
ש.—

Hithpaël.

Inf. הִתְנַשָּׂא to exalt one's self.—*Imp.* הִתְנַשָּׂא.—*Fut.* יִתְנַשָּׂא.—*Part. act.* מְתַנַּשֵּׂא.—*Past tense,* הִתְנַשָּׂא.

141. First radical נ, and third ה : as, נָטָה to incline to stretch out.

Kal.

Inf. נָטָה.—*נָטוּת, נָטוּת, נָטוּת.*—*Imp.* נָטֵה, *f.* נָטִי.—*Fut.* יִנָּטֵה or יִנָּטִי.—*Part. act.* מְנַטֵּה, *f.* מְנַטִּי.—*Part. pas.* נִטָּה, *f.* נִטִּי.—*Past tense,* נָטָה, נָטָה, נָטָה.—נָטִי.

Niphäl.

Inf. הִנָּטָה.—הִנָּטוּת.—*Imp.* הִנָּטֵה.—*Fut.* יִנָּטֵה.—*Part. act.* מְנִיטֵה, *f.* מְנִיטִי.—*Past tense,* הִנָּטָה, הִנָּטָה, הִנָּטָה.—נִיטִי.

Piel.

Inf. נָטַה.—נָטוּת*.—*Imp.* נָטֵה.—*Fut.* יִנָּטֵה.—*Part. act.* מְנַטֵּה.—*Part. pas.* נִטָּה.—*Past tense,* נָטַה, נָטַה, נָטַה.—נָטִי.

Pual and Hithpaël

Need no further explanation, as the former is formed by substituting (ִ) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

Hiphil.

Inf. הִטָּה.—הִטוּת, הִטוּת, הִטוּת.—*Imp.* הִטֵּה or הִטֵּה, *f.* הִטִּי.—*Fut.* יִטָּה or יִטָּה, יִטָּה or יִטָּה, יִטָּה or יִטָּה, יִטָּה or יִטָּה, יִטָּה or יִטָּה, יִטָּה or יִטָּה.

* As לְנָפֹת—נָפֹת.

תִּטָּה, &c.—*Part. act.* תִּטָּה.—*Part. pas.* תִּטָּה.—*Past tense,*
הִטָּה, הִטָּה—הִטָּה, &c.

Hophal.

Takes (ִ) instead of (-) and (.) ; as, *Fut.* תִּטָּה.—*Past tense,*
הִטָּה—הִטָּה.

142. First radical א, and third ה : as, אָפָה to bake.

Kal.

Inf. אָפָה—אָפּוֹת, אָפּוֹת.—*Imp.* אָפֵה, *f.* אָפִי.—*Fut.*
אָפֵה, *f.* אָפִי.—*Part. act.* אָפֵה, *f.* אָפִי.—*Part. pas.*
אָפֵה, *f.* אָפִי.—*Past tense,* אָפֵה, אָפֵה—אָפֵה.

Niphal.

Inf. אָפָה to be baked, אָפּוֹת, אָפּוֹת.—*Imp.* אָפֵה.
Part. אָפֵה.—*Past tense,* אָפֵה, &c.

143. First radical י, and third א : as, יָצָא to go
out, יָרָא to fear.

Kal.

Inf. יָצָא—יָצֵאת, יָצֵאת ; יָרָא—יָרֵא. *Imp.* יָצֵא, *f.* יָצֵא,
יָרָא, *f.* יָרֵא.—*Fut.* יָצֵא, יָצֵא, יָרָא, יָרָא.—*Part. act.*
יָצֵא, יָצֵא or יָצֵאת—יָרָא (like מָלָא) יָרָא.—*Part. pas.*
יָצֵא, יָרָא—יָצֵאת, יָצֵאת.—*Past tense,* יָצֵאת, יָרָא—יָרָא,
יָרָא.

Niphal.

Inf. יָרָא to be feared.—*Imp.* יָרֵא.—*Fut.* יָרֵא, יָרֵא.
Part. יָרֵא, יָרֵא.—*Past tense,* יָרֵא—יָרֵא.

145. Second radical ו, and third א; as, בוא *to come*.

Kal.

Inf. בוא — בּוֹא. — *Imp.* בוא *f.* בּוֹאִי. — *Fut.* בּוֹאֵ, בּוֹאִי. — *Part. act.* בּוֹאֵ, בּוֹאִי. — *Past tense,* בּוֹא, בּוֹאֵ, בּוֹאִי.

Hiphil

Inf. הִבֵּא or הִבִּיא *to cause to come, i. e. to bring,* הִבֵּא, *Imp.* הִבֵּא or הִבִּיא. — *Fut.* הִבֵּאֵ. — *Part. act.* הִבֵּאֵ. — *Part. pas.* הִבֵּאֵ, הִבֵּאִי. — *Past tense,* הִבֵּא, הִבֵּאֵ, הִבֵּאִי or הִבִּיאִי.

Hophal.

Inf. הִפְּבֵא. — *Fut.* הִפְּבֵאֵ, הִפְּבֵאִי. — *Past tense,* הִפְּבֵא, הִפְּבֵאֵ, הִפְּבֵאִי.

Irregular Verbs.

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הִלַּכְתִּי *I went*, הוֹלֵךְ *one that goes*, are formed from the root הִלַּךְ. The same is the case with the whole of NIPHĀL, PIĒL, and HITHPAĒL: as, נִהַלַּכְתִּי *I passed away*; הִלַּכְתִּי *I have walked frequently*; הִתְהַלַּכְתִּי, &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHĪL are formed as if the root was יָלַךְ: thus, לֵךְ *m.*, לָכִי *f.* *go*, אֵלֶיךָ *I will go*, הִלַּכְךָ, &c. הוֹלִיךָ *he made go, i. e. he led.* — *Fut.* הוֹלִיךָ, אֵלֶיךָ, &c. — *Part.* מוֹלִיךָ, &c.

The same remark will apply to several other verbs ; as, טוב *to be good*.—*Part.* טוב, טובה, &c.—*Past tense*, בּוֹבְתִי, טוֹבְתָּ (like verbs of the fifth conjugation), the root is therefore said to be טוב. But the *future* is אֵיטֵב, תֵּיטֵב ; and HIPHIL, הֵיטִיב, אֵיטִיב (like verbs of the fourth conjugation), the root is therefore said to be יֵטֵב.

Thus, likewise, from the root יָגַר *to fear* (fourth conjugation), we have יִגְרָתִי *I feared*, יִגְרַתְּ, &c. ; but *Imp.* יִגַּר.—*Fut.* אֶגְוֹר, תִּגְוֹר, &c. from גִּוֹר (fifth conjugation).

From יָכַל *to be able*, we have יִכְלָתִי *I was able* ; but *future*, אֶיכָּל *I shall be able*, תִּיכָּל, &c. ; which is the future of *Hophal*, and means, lit. *I shall be made able*, or *I shall be enabled*.

From שָׁתָה *to drink*, we have שָׁתִיתִי *I drank*, אֶשְׁתָּה *I shall drink*. But Hiphil is formed from שָׁקָה ; thus, הִשְׁקָה *he caused to drink*, אֶשְׁקָה *I shall make drink* (not הִשְׁתָּה, אֶשְׁתָּה*).

Quadriliteral and Pluriliteral Verbs.

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals* ; those that consist of more than four letters, are denominated *Pluriliterals* : as, כִּבְּלָלָהּ *to support, maintain* ; לָמַהֲמָה † *to linger, delay ; delay* ; סָהַרְהַר *to turn about, to flutter, palpitate*.

These are, strictly speaking, derivative verbs, and are found only in פִּעַל, פְּעַל and הִתְפַּעַל. They are inflected in the

* To the above may be added, what are by Grammarians called *mixed forms* : as, for instance, יָרִיף (Psalm viii. 6) in which the first and third vowel shew the word to be in KAL ; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from כּוּל *to contain, comprehend, sustain*.

‡ Used only in *IIith.*: לָהֲתַמְהֲמָה *to stay* (Exod. xiii.), probably compounded of מָה *what* ; indicative of *delay, lingering*.

same manner as other verbs: thus, *Inf.* and *Imp.* בִּלְבָל. *Fut.* בִּלְבָלִי—*Part. act.* מְבַלְבֵּל.—*Part. pas.* מְבַלְבָּל.—*Past tense,* בִּלְבָלְתָּ. *Pual,* בִּלְבָלְתָּ. *to be supported, maintained,* בִּלְבָלְתָּ, &c.; and Hithpael (by analogy) הִתְבַּלְבַּל, &c.

In the same manner, we have from שָׂעֵשַׂע *to delight, take pleasure.* Hithpael, הִשְׂתַּעֲשַׂעְתִּי *I have amused myself, took delight in:* and from מְהַמְהֵמֵנִי, מְהַמְהֵמֵנִי.

Exercise.

וַיֵּרָא¹ יוֹסֵף אֶת-אֶחָיו² אֹתָם וַיִּתְנַבֵּר³ אֵלֵיהֶם⁴ אֹמְרָם⁵ קִשְׁוֹת⁶ לָשֶׁבֶר⁷ אֶת-אֶחָיו⁸ וְהֵם לֹא הִבִּירוּ⁹ אֹתוֹ¹⁰: וַיִּזְכֹּר¹¹ יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם¹² לָהֶם וַיֹּאמֶר¹³ לָהֶם מְרַגְלִים¹⁴ אַתֶּם * לָרְאוֹת¹⁵ אֶת-עֵרוֹת¹⁶ הָאָרֶץ בְּאֶמְרָם¹⁷: אֲלֵיוֹ לֹא אֲדַנֶּה וַעֲבַדְתֶּם בְּאֶרֶץ לְשֶׁבֶר-אֶבֶל¹⁸: וַיֹּאמֶר¹⁹ אֵלֵיהֶם יוֹסֵף שְׁלַחְתֶּם²⁰ מִכֶּם אֶחָד וַיִּקַּח²¹ אֶת-אֶחָיו²² וְאֹתָם הֶאֱסַר²³ וַיִּבְחַנְהוּ²⁴ דְבַר²⁵ הַחֵמָּה

¹ Instead of וַיֵּרָא, —Root רָאָה. ² Root נָבַר, Hiph. הִבִּיר *to recognise.*—Hith. *to make one's self appear a stranger, to feign or to pretend not to know.* ³ קִשְׁוֹת *hard, rough.* ⁴ *To purchase, chiefly food or corn; hence שֶׁבֶר and בָּר corn.* ⁵ Food, from אָכַל. ⁶ זָכַר *to remember.* ⁷ He dreamed, hence חָלַם *a dream.* ⁸ מְרַגְלִים *a spy, from רָגַל to travel about on foot, to explore, originally derived from רָגַל the foot.* ⁹ Root רָאָה. ¹⁰ The nakedness. ¹¹ Root, שָׁלַח *to send.* ¹² Root, לָקַח. ¹³ Root, אָסַר *to bind.* ¹⁴ Root, בָּחַן

אַתְּמָם : וְאֶסְפֹּף •¹⁵ אַתְּמָם אֶל מִשְׁמַר •¹⁶ שְׁלֹשֶׁת יָמִים : וְאֶמַּר •
 אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשֵׂה •¹⁷ וְחִי •¹⁸ אֶת־הָאֱלֹהִים אֲנִי *
 יֵרָא •¹⁹ : אִם בְּנִים אַתֶּם * אַחֲרָם אַחַד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶּם
 וְאַתֶּם לָכֵן •²¹ הֵבִיאוּ שָׁבֵר רַעְבוֹן •²² בְּתֵרָם : וְאֶת־אֲחֵרָם
 הַקָּטָן תִּבְיֵאוּ אֵלַי וְאֶמְנֶה •²³ דְּבַרְכֶּם וְלֹא תִמּוּתוּ וְיַעֲשֶׂה •
 כֵּן : וְאֶמְרֶה • אִישׁ אֶל אַחֵר וְאָבֵל •²⁴ אֲשַׁמְעֶם •²⁵ אֲנַחְנוּ * עַל
 אַחֲרֵינוּ וְאֲשֶׁר רָאִינוּ •²⁶ צָרָת •²⁷ נַפְשֵׁנוּ בְּהַתְּחַנְּנוּ •²⁸ אֵלֵינוּ וְלֹא
 שָׁמַעְנוּ עַל־כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וְעַן •²⁹ רְאוּבֵן
 אַתֶּם לֵאמֹר הֲלֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אֵל תִּחַטְּאוּ •³⁰
 בְּיָד וְלֹא שָׁמַעְתֶּם וְגַם־דַּמּוּ הִנֵּה גִדְרָשׁ •³¹ : וְהֵם לֹא יָדְעוּ
 כִּי שָׁמַע * יוֹסֵף כִּי הַמְּלִיץ •³² בִּינְתֶם : וְסָב •³³ מַעֲלִיָּהֶם וְכִי •³⁴
 וְשָׁב •³⁵ אֲלֵיהֶם וְיִדְבֹר • אֲלֵיהֶם וְיִקַּח • מֵאֵתֶם אֶת־שְׁמֵעוֹן
 וְיֵאָסֵר • אֹתוֹ לְעִינֵיהֶם : וְיֵצֵא •³⁶ יוֹסֵף וְיִמְלֵא •³⁷ אֶת־כְּלֵיהֶם
 בָּר וּלְהַשִּׁיב בְּסִפְיָהֶם אִישׁ אֶל שִׁקּוֹ •³⁸ וְלָתֵת •³⁹ לָהֶם צֹדָה •⁴⁰
 לְדַרְדֹּךְ : וְיִשְׂאוּ •⁴¹ אֶת שִׁבְרָם עַל הַמַּרְיָהֶם וְיִלְכּוּ • מִשָּׁם :

to try, to prove. ¹⁵ Root אֶסְפֹּף. ¹⁶ A prison, from שָׁמַר *to guard.*
¹⁷ Root, עֲשֵׂה. ¹⁸ Root, חִי. ¹⁹ Root, יֵרָא *to fear.* ²⁰ כֵּן *right, honest.*
²¹ Root, יָלַף. ²² Hunger. ²³ And they shall be verified. ²⁴ But
 verily. ²⁵ אֲשַׁמְעֶם *to be guilty.* ²⁶ Root, רָאָה. ²⁷ צָרָה *anguish.* ²⁸ Root,
 הָנַן; in IIith. *to beseech, entreat.* ²⁹ Root, עָנָה *to exclaim, answer.*
³⁰ חָטָא *to sin,* ³¹ דָּרַשׁ *to require.* ³² An interpreter. ³³ Root סָבַב.
³⁴ Root, כָּבַח *to weep.* ³⁵ Root, שָׁב *to return.* ³⁶ Root, צָוָה *to*
command. ³⁷ Root, מָלֵא *to fill.* ³⁸ שִׁק *a sack.* ³⁹ Root, יָתַן.
⁴⁰ Provision, from צוּר *to hunt.* ⁴¹ Root, נָשָׂא.

Objective Pronominal Affixes.

148. The objective pronouns *me* אָתִי *thee* אֶתְךָ, אֶתְךָ..., *him* אֹתוֹ, *her* אֹתָהּ, &c. (see Table IX.), are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, בִּקְרַנִּי *visit-me*, בִּרְכַנִּי *bless-me*, for בִּקְרַךְ *visit*, אֶתִּי *me*; בִּרְכֶךָ *bless*, אֶתִּי *me*.—בִּקְרַנְךָ *he-visited me*, בִּרְכַנְךָ *he-blessed me*, for בִּקְרַךְ *he visited* אֶתִּי *me*, אֶתִּי, בִּרְכֶךָ.—בִּקְרַתִּי *I-have-visited-thee*, for בִּקְרַתְּךָ אֶתְךָ.—בִּפְקַרְךָ or בִּפְקַרְהָ *I-shall-visit-him*, for בִּפְקַרְ אֹתוֹ.

The following are the terminations by which the objective pronouns are indicated.—

נִי *me*, ךְּ *thee*, m. ךְּ *thee*, f. ם or הוּ *him*, הּ or הָ *her*.
 נוּ *us*, כֶּם *you*, m. כֶּן *you*, f. ם *them*, m. ם *them*, f.*

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

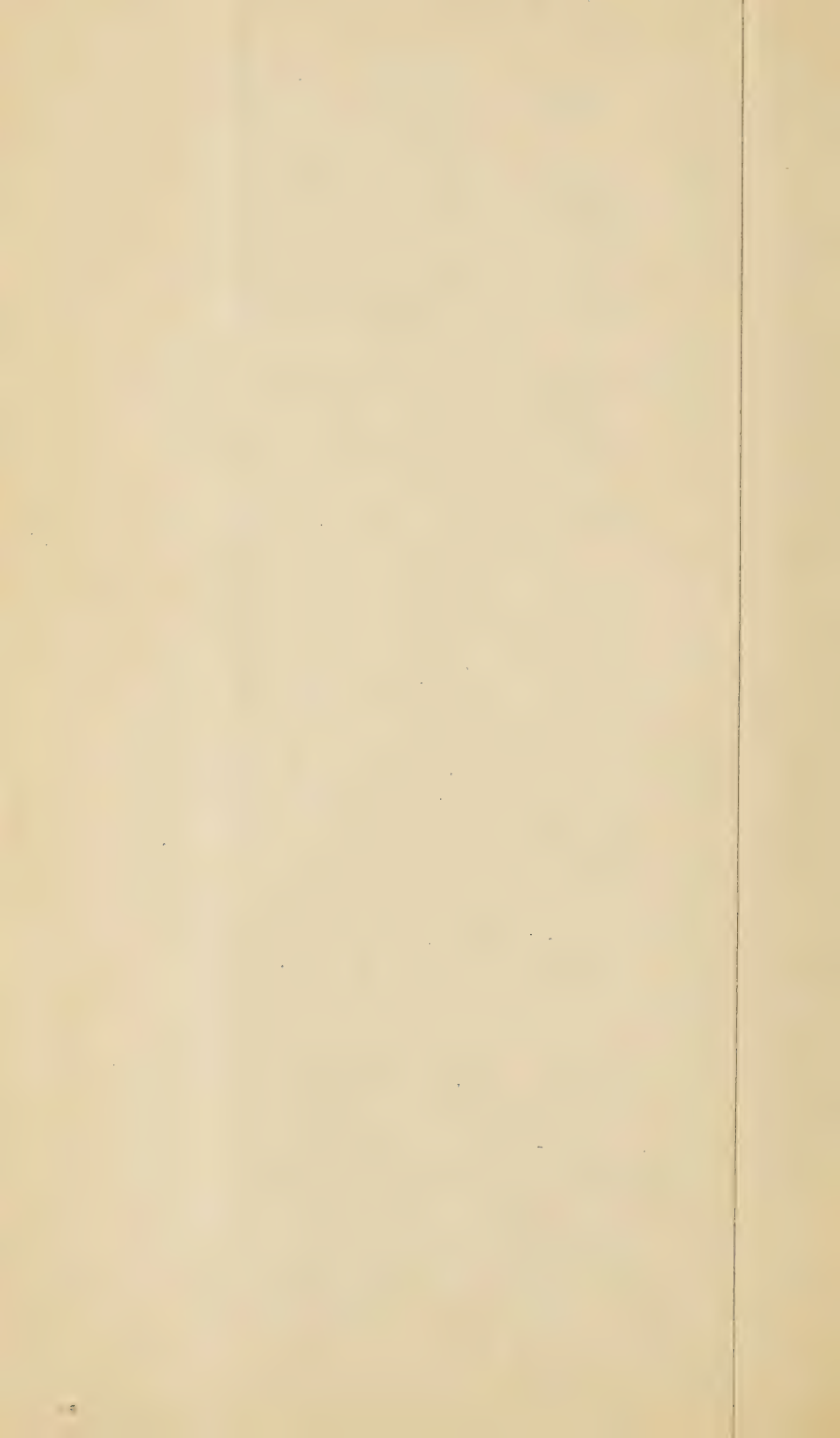
Obs.—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (see Table II., III.); and from the terminations ׀, ׁ, &c., which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

Exercise.

אֶהְבֶּתִי¹ אֶתְכֶם אָמַר² יְהוָה, וַיֹּאמְרֵם בְּמָה אֶהְבֶּתֶנּוּ?
 אֵיךְ³ תֹאמַר אֶהְבֶּתִיךָ וְלִבְךָ אֵין אֵתִי : נְתַאמֶר ° אִשֶׁת
 שְׂמִשׁוֹן אֱלֹוִי, רַק שְׁנֵאתֶנּוּ⁴, וְלֹא אֶהְבֶּתֶנּוּ : יִקְרָת⁵ בְּעֵינַי,
 גְּבַבְדָּת⁶, וַיֹּאנִי אֶהְבֶּתִיךָ : כַּלְתֶּךָ⁷ אֲשֶׁר אֶהְבֶּתֶךָ יִלְדֶתֶנּוּ⁸ :
 וְקָרָא ° אֵת שְׁמוֹ שְׁלֹמָה, וַיְהוּה אֶהְבֶּה : עֵתָה וְאֶהְבֶּנּוּ
 אִישׁ⁹ : וַיָּבֵא ° דָּוִד אֶל שָׂאוֹל, וַיַּעֲמֶד ° לְפָנָיו, וַיֶּאֱהָבֵהוּ °
 מְאֹד : וַיִּשָּׂקֵה ° אֵת רַבְקָה, וַתְּהִי ° לוֹ לְאִשָּׁה, וַיֶּאֱהָבֶהָ ° :
 וַיִּשְׁנֵאתָ ° אֲמָנוֹן שְׁנֵאתָה גְדוֹלָה מְאֹד, כִּי גְדוֹלָה הַשְּׁנֵאתָה
 אֲשֶׁר שְׁנֵאתָה מֵאֶהְבָּה אֲשֶׁר אֶהְבָּה : הֲלֹא¹⁰ מִשְׁנֵאתֶךָ יְהוּה
 אֶשְׁנֵאתָ, תַּכְלִית¹¹ שְׁנֵאתָה שְׁנֵאתֶם : רָאָה אִיבֵי כִי רַבֶּנּוּ,¹²
 וְשְׁנֵאת חָמָס¹³ שְׁנֵאתֶנּוּ : כָּל-אֲחֵי רֵשׁ שְׁנֵאתָה : בְּנֵי קְנָה
 חֲכָמָה, אֵל תַּעֲזֹבֶהָ¹⁴ וְתִשְׁמְרֶךָ¹⁵, אֶהְבָּה וְתִצְרֶךָ¹⁶, תִּכְבְּדֶךָ¹⁷
 כִּי תִחַבְּקֶנָה¹⁸ : אִם רָעַב שְׁנֵאתֶךָ הָאֲכִילָהוּ לֶחֶם, וְאִם צָמָא
 הִשְׁקָהוּ¹⁹ מַיִם : אֵל תִּוָּכַח²⁰ לִזְ פֶּן שְׁנֵאתֶךָ, הוֹכַח לְחָכָם
 וַיֶּאֱהָבֶהָ :

1 אֶהָב to love. 2 אָמַר to say. 3 How. 4 שְׂנֵאת to hate. 5 To be rare,
 esteemed. 6 Thou art honorable. 7 כַּלָּה a daughter-in-law.
 8 יָלַד to bring forth, to bear children. 9 My husband. 10 Is it not,
 behold. 11 The end, extremity of. 12 They are many. 13 Violence.
 14 To forsake. 15 To keep, preserve. 16 נָצַר to guard, watch. 17 כִּבְדָּה
 to honor. 18 תִּחַבַּק to embrace. 19 שָׁקָה Hiph. to make drink. 20 וָכַח
 to reprove.



CHAPTER VIII.

PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article* and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*.

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and מ in אֶרֶץ towards-the-land, מֵאֶרֶץ from-the-land;—the ו and ל in וְאֶרֶץ and-to-the-land. (See Prefixes, pp. 37—39)

152. The *Separable* consists of entire words: as, עַתָּה now, הַיּוֹם to-day, יוֹמָם during the day, לְפָנַי formerly, לְפָנַי before, מִפְּנֵי because, עַל upon, כֵּן so, אִין not, הַיֵּטֵב well, מִהֲרָה soon, מְהֵרָה quickly, מִדּוּעַ wherefore, הִן behold, הִבֵּה come! go to!

words; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention: thus—

עתה is evidently derived from עת *time*, and means *present time*; and hence, *now*.

לפני is evidently the noun פנים (*the face, countenance, front*), in its *absolute* state, with the prefix ל; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לפני is the same noun, in its *constructive* state, with the prefix ל; and means, literally, *to-the-face-of*, and hence *before*.

מפני is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or from that which is *before, in front*; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מלפני (compounded of מן-אל-פני) *away from, from-the-presence-of*; על-פני *upon-the-surface-of, &c.*

היום *to-day*, is the noun יום with the definite ה; lit. *this day*; and יומים* *by day, during the day*, is evidently derived from the same noun.

על *upon*, is derived from עלה † *to ascend*. From the same root are derived מעלה *upwards*, ממעל *from above, &c.*

כן *so*, is derived from the verb בין the primary signification of which is, *to adapt, to adjust*; and hence, *to prepare, to establish, to fashion*. From כן are formed אכן *it is so, truly, behold*, לכן *therefore*, על-כן *upon this, hence.* ‡

* Several other *adverbs* have this termination: as, ריקם *with-empty-hands* (from ריק *emptiness, vacuity*).—חנם *gratuitously, without cause* (from חן *grace, favour*).—This termination, is, however, not peculiar to *adverbs*, as several nouns have the same: thus, סלם *a ladder*, עולם *eternity*.

† Kimchi derives this particle from the noun על *the upper part*, which, however, is itself derived from עלה.

‡ For further explanation of this particle, see *Vindiciæ Hebraicæ*, page 52.

אֵין is the constructive form of אָין, which signifies *non-existence, not extant*. Its antithesis is יֵשׁ, which means, *actual existence, real being*; and hence, יֵשׁ* *there-is-in-being, extant, there exists*.

הֵיטֵב *well*, is the infinitive (Hiph.) of the verb יָטֹב *to be good*, and means, literally, *to-make-good*.

מְהֵרָה *soon, quickly*, is the infinitive or imperative of מָהַר *to hasten*.

הֶבֶה *go to!* is a derivative from יָהֵב *to give, yield*.

אֵיפֹה *where*, is compounded of אֵי, a particle of interrogation, and פֹּה *here*; and אֵיכֹה, אֵיכֹה *how*, of אֵי, and כֹּה *thus*.

מִדְּוַע is compounded of מַה *what*, and יָדוּעַ (or, according to *Kimchi* from מַה and דָּע) literally, *what is known? what is the motive or impelling cause?* From מַה comes likewise לְמַה, literally, *to what*, i. e. *for what purpose?* and כַּמֶּה *how many? how long?* literally, *as-what*, i. e. *as what number? as what time?*

כִּינֵה *here*, מִינֵה *hence*, are compounded of the demonstrative הִנֵּה *this*, and the separable particles כִּי and מִי, lit, *in this, from this*: the word *place* being understood.

155. There are, indeed, many particles—as for instance, לֹא *not*, הֵן הִנֵּה *behold!* מַתִּי *when*, אִם *if, provided, &c.*—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is however, very probable, that even these are derivatives. Thus, לֹא is probably derived from לָאָה *to be weary, to be exhausted, to labour in vain*; and hence

* In Chaldaic אֵית, Syriac ܐܝܬ, Arabic ايش. In these languages it is used negatively לֵית, לֵיתָ (compounded of לָא and אֵית) *there is not*. In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אֵין (Psalm cxxxv. 17); and then it is a pleonasm, as אֵין already expresses the notion of non-existence.

הַלְאָה *beyond, far off, out of reach.* הֵן, הִנֵּה, הֵא are probably mere exclamations for the purpose of soliciting attention; מַתִּי *when, at what time?* appears to be a compound of מַה *what* and עַת *time*; and אִם *if* (if needs we must have a *triliteral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed, is here subjoined:—

* The primary signification of the primitive, from which this and several other words are derived, appears to be *correlativeness*, of the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other: as, for example, אִם, *the female parent, the mother*; אֲמִתּוֹת *the truth, i. e.* the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.*, as found in the following words, אִם, לְאִם, אִמָּה *a nation, kingdom*, אֵם *a people*; עֲמִית *an associate neighbour*; עֲפֹרֶת *corresponding*; לְעִמָּת *towards, opposite*; תָּאָם *to entwine*, תְּאֵמִים *twins*, אֲמִן *a foster-father*, אֲמִנָּת *a foster-mother*, תָּם *innocent, complete, upright*, תְּמִים *perfect*; אֲמִן, אֲמוּנָה *faith, confidence, adherence.* Hence, likewise, the particle עִם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלְכִי עִמִּי וְהִלַּכְתִּי *if thou wilt go with me, then will I go, i. e.* attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me.

אָבֵל	{	but, yet, neverthe- less, indeed.
אָבוֹי	}	
אֹי, אֹיָהּ, הֹי	{	ah! woe! alas!
אָהָה, הָהָ	}	
אוּ—אוּ		or, or—either
אוּלֵי		perhaps, suppose.
אוּלָם		surely, verily.
אָז, אָזֵי		then, at that time.
אָחֹר	{	back, backward, be- hind.
אָחֹרְנִית		backwards.
אָחֵר	{	after, behind, be- yond.
אָחֵרִי	}	
אֵט, לֵאט		slowly, softly.
אֵי, אֵיָהּ, אֵיפֹה		where, where now?
אֵיכָה, אֵיכֵהָ	{	how, in what man- ner?
אֵיכָנָה, אֵיךְ	}	
אֵין, אֵל, לֵא	{	no, not.
בֵּל, בְּלֵי	}	
אֵיפֹא		now, then.
אֵךְ, יֵךְ		only, scarcely, but
אֵלוֹ		if.
אֵלָי		woe to me!
אֵם		if, when.
אֵם־לֵא		if not, unless.
אֵמָנָם		truly.
אֵמֶשׁ		last night.

אֵן, אָנָה		whither.
אָנָא, נָא, בֵּי	{	pray, particles of entreaty.
אָף, גַּם		also, even, likewise.
אָף־כֵּי	{	how much more. how much less.
אָפֶם		except, only.
אָצֵל		near, close by.
אָתְמוֹל	{	yesterday.
תְּמוֹל	}	
אֵת	{	sign of the objective me, אֵתְךָ &c.
אֵת, אֵתֵי		with, with me.
בְּגַלְל	{	on account of, for the sake.
בְּעֵבוֹר	}	
בֵּין		between.
בְּלֵי		not, without.
בְּלֵתֵי		unless, without, not.
בְּלֵעֲדֵי		save, besides.
בֵּי		enough.
הָאָח		aha! exultation.
הֵלוֹם		hither, here.
הֵרֵבָה		much.
חוּץ		besides, without.
מָרָם		not yet, before.
יַחַד, יַחְדָּו		together, united.
כֵּן, כֵּנָה		thus, so.
כֵּי	{	when, if, for, that, because, but.

כְּמוֹ	<i>as, thereabouts.</i>	עַד יְעָרִי	<i>until, till.</i>
לְבַד	<i>alone, only, besides.</i>	עוֹד	<i>again.</i>
לוֹ	} <i>would! I wish, perhaps.</i>	עַד-אַנָּה	} <i>how long.</i>
לוֹלֵא		<i>were it not.</i>	
לְמַעַן	<i>in order.</i>	עַד הַנְּהָ	<i>until now.</i>
מְאֹד	<i>very.</i>	עִמָּדִי	<i>with me.</i>
מֵאָז	<i>since.</i>	עֵקֶב	<i>because.</i>
מֵאַיִן	<i>whence.</i>	פֹּה	<i>here.</i>
מִבֵּית	<i>within.</i>	פֶּה אֶחָד	<i>unanimously.</i>
מַחוּצֵי	<i>without, externally.</i>	פַּעַם	<i>once.</i>
מִלְּנֶכַח	} <i>over, against, to-wards.</i>	פַּעַמַּיִם	<i>twice.</i>
מִחָר מִחֶרֶת		<i>to-morrow.</i>	פַּתְאֻם
מִמָּתָּה	<i>below, downwards.</i>	רִיקִם	<i>emptily.</i>
מִלְּמַטָּה	<i>beneath.</i>	נְשִׁלְשׁוֹם	} <i>the day before yesterday.</i>
מֵעַט	<i>a little, few.</i>	שָׁם שָׁמָּה	
מֵעַט מְּוֶעִיר	<i>very little.</i>	תַּחַת	<i>beneath, instead.</i>
נֶגְדָה לְעַמַּת	<i>before, opposite.</i>	תָּמִיד	<i>constantly, always.</i>
סָבִיב	<i>round about.</i>		

S Y N T A X.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and

which is denominated the SUBJECT*, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. The second term is denominated the PREDICATE or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the COPULA.

Obs. 1.—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

Obs. 2.—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action, the *subject* or nominative is likewise called the *agent*.

160. In the following propositions—‘God is omnipotent.’ ‘Water is a fluid.’ ‘This water is hot.’ ‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

* The subject is denominated in Hebrew, נושא *the carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the *predicate* is denominated נשוא *that which is carried* or *borne*.

161. *Obs. 1.*—The 1st and 2nd propositions in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3rd and 4th examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water is hot, was hot, will be cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘to be.’* This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time: as, הָיִיתִי מֶלֶךְ (א) *I was a king*, אֶהְיֶה גָדוֹל (ב) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxta-position of the words: as, אֱלֹהִים צַדִּיק (ג) *God (is) just*.—הָאִישׁ גָּדוֹל (ד) *The man (is) great*. אַתָּה קָדוֹשׁ (ה) *Thou (art) holy*:—or the pronouns הוּא, הִיא, הֵמָּה, are used to represent the copula: as, יְהוָה הוּא אֱלֹהִים (ו) *The Lord is God*,—יְרֵאת יְהוָה הִיא חֵכְמוֹת (ז) *The fear of the Lord is wisdom*.

Words employed to express the Subject.

263. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

* This verb is often used to express simple existence: as, *God is*, in which case it is itself the predicate.

† The words *within* parentheses are not expressed in Hebrew.

in Prop. E.) ; or an *Adjective*, or an *Infinitive*. (See Prop. H. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represents an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכֵם יָרָא וְסָר מֵרָע חָכֵם (H) *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive (name of an action)* may be used as the subject, or as the predicate*: thus, וְיִרְאֵת יְהוָה הִיא חֲכָמָה וְסוּר מֵרָע בִּינָה *The fear of the Lord is wisdom; and to depart from evil (is) understanding.*

Words used for the Predicate.

165. The Predicate may be a *Noun* (as in Prop. A. Art. 162.):—an *Adjective* (as in Prop. B. Art. 162.): or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אֲבָרָהָם עָמַד *Abraham stood*, עָמַדְתִּי *I stood*; which expressions are equivalent to אֲבָרָהָם הָיָה עוֹמֵד *Abraham was standing*, הָיִיתִי עוֹמֵד *I was standing*.

* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חֲכָמָה, חֲכָמִים. (See adjectives, Art. 85.)

Thus likewise 'I walk,' 'He writes,' 'She writes,' may be resolved into 'I am walking,' 'He is writing,' &c.

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: Thus *היא הולכת בותבת*, Lit. *I am a walker. He is a writer, &c.* (See Art. 17, 124.)

167. *Obs. 2.* The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word; as, *ישב* *He dwelt*, *אישב* *I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects, one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, *ישב אברהם* *Abraham he dwelt*.—*אני ישבתי* *I I-dwelt*.* *צחקה שרה* *Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *Apposition*; and in translating such phrases into English, the pronoun must be omitted: thus, *ויאמר אלהים* *And God said* (not, and he said God, nor, and he God said.)

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action*, *passion*, or their contraries, want of action or passion, or a state of being, dependent in some measure on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

quantity (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as *I am, was, shall be wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, הָלִיתִי *I was sick*, יִחַבְּכֶם *he shall be wise*, יִגְדֹל *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, הָיִיתִי חוֹלָה *I was sick*, יִהְיֶה חָכֵם *he shall be wise*.

169. *Obs. 4.*—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, לֵצֵן הַיַּיִן הוֹמָה שָׂכָר *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); אִשָּׁת חַיִל עֲמָרְתָּ בְּעַלָּהּ *a virtuous woman (is a) crown of [to] her husband* (Prov. xii. 4).

Concord between the Subject and its Predicate.

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

Obs.—When the predicate is a noun (Art. 165), it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say, הָאִשָּׁה גְּדוֹלָה or הָאֲנָשִׁים גְּדוֹלָה as it would be to say הָאִשָּׁה מְלֵךְ or הָאֲנָשִׁים מְלֵךְ. (See Art. 85.)

Of the several kinds of Propositions.

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its *subjects*: as, אָדָם לְעֵמֶל יוֹלֵד *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its subject: as, בָּא אָדָם *a man came* אָנָשִׁים בָּאוּ *men came*.

Obs.—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m.* אֶחָת *f.* *one*, is used for the indefinite article: as, זָקֵן אֶחָד *an old prophet* (2 Kings xiii. 11); אִשָּׁה אֶחָת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman*.*

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

* Hence the origin of the indefinite article, *a*, *an*; German, *ein*, *eine*; French, *un*, *une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples.)

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah (were) old* (Gen. xviii); וְהָאָרֶץ הָיְתָה תְּהוֹ וְנָבוֹ *and the earth was formless and void* (Gen. i. 2); וַתַּעַן רָחֵל וְלֵאָה *and Rachel and Leah answered and said* (Gen. xxvi. 14); וּמִצְרַיִם אָדָם וְלֹא אֵל וְסוּסֵיהֶם בֶּשֶׂר וְלֹא רִיחַ *and the Egyptians (are) men, and not God; and their horses (are) flesh, and not spirit* (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates*: thus, the first example is equivalent to ‘Abraham was *old*,’ and ‘Sarah was *old* ;’ and the second, to ‘The *earth* was *formless*,’ and ‘The *earth* was *void*.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as הוּא מֶלֶךְ *he (is a) king*; הַמֶּלֶךְ חָכָם *the king (is) wise*.

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—

אָנִי הַתְּנַךְ יִתְרוֹ בָּא (A) *I thy-father-in-law Jethro (am) coming.*

זֶה דָּוִד הַמֶּלֶךְ (B) *This (is) David the-king.*

מַלְכֵי יִשְׂרָאֵל הֵם מַלְכֵי חֶסֶד (C) *(The) kings-of Israel are kings of mercy.**

נַעֲמָן שַׂר צְבָא מַלְךְ אַרָם (D) *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בְּיָדוֹ הוּא יִהְיֶה עֶבֶד (E) *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs. 1.*—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro*, (the subject of Prop. A.) and the words *David the king* (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive case*,† or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus, מַלְכֵי (not מְלָכִים).

* *i. e.* Merciful Kings.

† It is almost needless to observe, that *possession* is but one of the numerous relations denoted by this case.

The student will likewise observe that this mode of *construction* is often used, where, in English, we should use an adjective (epithet) as the qualifying word: thus, מִלְכֵי הַחֶסֶד *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2*—In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3*.—In Prop. E. the leading word שִׂיחִי is defined by a proposition. In such cases the leading word must be followed by the relative מִי, or by its equivalents ה, וְ (Art. 95, 100).

183. *Obs. 4*.—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite*; or they are all *definite*; or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

All Indefinite.

- אִשָּׁה אֶלְמָנָה *A woman a widow, i. e. a widow woman.*
 אִישׁ טוֹב *A man good, i. e. a good man.*
 אֶרֶץ טוֹבָה וְרַחֲבָה *A land good and extensive, i. e. a good and extensive land.*

All Definite.

- הָאִשָּׁה הָאֶלְמָנָה *The woman the widow, i. e. the widow woman.**
 הָאִישׁ הַטוֹב *The man the good, i. e. the good man.*
 הָאֶרֶץ הַטוֹבָה וְהַרְחֵבָה *The land the good and the extensive, i. e. the good and the extensive land.*
 שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king.*
 הָאִישׁ הַזֶּה *The man the this, i. e. this man.*
 הָאֲנָשִׁים הָאֵלֶּה *The men the these, i. e. these men.*
 הָאִישׁ הַהוֹלֵךְ *The man the goer, i. e. the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term, whether simple or complex, is the *subject*, and the indefinite term is the *predicate*; thus—

- * הָאִשָּׁה אֶלְמָנָה *The woman (is a) widow.*
 טוֹב הָאִישׁ or הָאִישׁ טוֹב *The man (is) good, or good is the man.*
 הָאֶרֶץ טוֹבָה וְרַחֲבָה *The land (is) good and extensive.*
 זֶה הָאִישׁ *This (is) the man †.*
 אֵלֶּה הָאֲנָשִׁים *These (are) the men.*
 הָאִישׁ הַהוֹלֵךְ *The man goes.*

* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, אַתָּה אִישׁ *thou (art a) man*, אַתָּה הָאִישׁ *thou (art) the man*, מִי הָאִישׁ *who (is) the man*, מָה אָנֹכִי *what (is) man?*

RULE. III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—
 וְהָם הוּא אָבִי כְנָעַן *and Ham was the father of Canaan**
 (Gen. ix. 18); וְהַמְּכָתֵב הָמָּה וְהַמְּכָתֵב הוּא
and the tables were (the) work of God, and the writing was (the) writing of God† (Ex.
 xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

* Compare the phrase וְהָם אָבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of a sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, וְהוּא קוֹל יַעֲקֹב *the voice is (the) voice of Jacob*; וְהַבָּנוֹת בְּנֹתַי *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed*.

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, **אין**, **לא**, **אל**, **בל**, **בלתי**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

אין indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוסף בבור** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; **הילד אינני** *the child is not* (Gen. xxx.), lit. *the child, he exists not*, or *is not here*; **אינני נתן לכם תבן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw to you*.

לא indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לא נתן** *he gave not*, **לא יתן** *he shall not give*; thus, **אלא אדם ולא אל** signifies, *thou art a man, and not a god*; whereas **אל ואין אל** would signify, *and there is no God*.

בל has the same signification as **לא**, but is chiefly used in poetry.

אל is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

בלתי is chiefly used before *infinitives*.

Subordinate Members of a Proposition.

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense* : such, for instance, are the words *אֶת-כָּל-אֶחָיו*, and *בְּחֶרֶב*, in the following sentence, *וַיַּהַרֵג אֶת-כָּל-אֶחָיו בְּחֶרֶב* and *he slew all his brethren with the sword*. Such likewise are the words *לְאִשָּׁה—לְאִישׁ הַזֶּה—אֶת-בְּתִי* in the following verse—*אֶת-בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה* *I gave my daughter to this man for a wife*. These are generally denominated the *complements* or the subordinate parts of a proposition ; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *in-complex*.

189. *Obs. 1.*—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes *ב, ל, מ*, and by the particle *אֶת* (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs. 2.*—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate is an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective *אֶת*); and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving, delivering, restoring, &c.*, it will require both an objective and a dative case (*ל* or *לְ*). If it imply *motion*, the place where the motion begins, or from which it originates (*מִן* or *מ*) and where it terminates (*ל* or *לְ* or *עַד*) must often be expressed.

* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act ; or briefly, in narrative sentences.

191. *Obs.* 3.—Sometimes we wish to express the *instrument* with which (ב), the purpose for which (ל), or the *place* and *time* in which (ב) the action is performed, or the intention or remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs.* 4.—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as וַתִּרְאֶהוּ אֶת־הַיֶּלֶד *and-she-saw him, the child*, i. e. *and she saw it, namely, the child* (Exod. ii. 6); אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְךָ *I, I am your comforter*, i. e. *I, even I, am, &c.* (Isa. li. 12); אֲנִי יְלֵדָה לֹא יֵלְדָה *sing, O barren! who never bore*, (Isa. liv. 1); וְשִׁמְתִי עֵינַי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה *and-I-will-set mine eye against them for evil, and not for good* (Amos ix. 4).

193. *Obs.* 5.—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction.* Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יִרְאֵה לְאָמֹר אִשְׁתִּי—פֶּן יְהַרְגֵנִי אֲנִשֵׁי הַמָּקוֹם *he-feared to-say—my-sister—lest-the-men-of—the-place—should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and כִּי אָמַר *for-he-said*, must be supplied: יוֹנִים—עֵינֶיהָ—יְנִיבֶהָ *thine eyes (are)—doves*, supply the word

* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm: but this is not the place to enlarge on such a subject.

עֵינַי *eyes-of* (Cant. i. 15); אֵשׁ-גִּפְנוֹ וְאִישׁ-תְּאֵנָתוֹ *eat-ye each—his-vine, and-each—his fig-tree, &c.*, supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); עָשִׂיתָ—מַה זֹּאת *what (is) this (that) thou-hast-done*, supply אָשָׁר (Gen. iii. 13); וְיָבִינָה בֵּית אֲבִיהָ (Gen. xxviii.) supply (ב) בְּבֵיתָ *in the house of*; וְיָאֵת נְשִׁי וְיִבְרְכֶהָ (Gen. xlv. 25), supply (מ) וּמֵאֵת *and from*; אֵלָיו פִּי קָרָאתִי (Ps. lxvi. 17), supply (ב) בְּפִי *with my mouth*; אֲנִים מֵיָם (Ps. cxiv. 8), supply (ל) לְאֲנִים *into a pool-of*.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the *omission* of some word or inflection,* which may, however, be easily supplied by the context.

CHAPTER II.

SYNTAX OF THE NOUN.

194. The definite הַ (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance; as, הַשָּׁמַיִם *the heaven*, הָאוֹר *the light* (Gen. i.); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאָדָם אֲשֶׁר יָצַר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

* See Kimchi's MICHLOL, pp. 57, 58.

tion* (See Art. 55):—3rd, before nouns having any of the possessive pronominal affixes † (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs.* 1.—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד the Gilead †,

* There are apparently some exceptions to this rule; as, for instance, הָאֹהֶל שָׂרָה *into the tent of Sarah* (Gen. xxiv. 67); הָאֵל בֵּית אֵל *the God of Beth-el* (Gen. xxxi. 13); הָאָרוֹן הַבְּרִית *the ark of the covenant* (Josh. iii. 14):—but these are elliptical expressions, in which the real noun in construction is omitted: thus, הָאֹהֶל שָׂרָה *into the tent, namely, (the) tent of Sarah*, הָאֵל בֵּית אֵל *the God, namely, the God of Bethel*.

† בְּתוֹךְ הָאֹהֶלִי (Josh. vii. 21), הַהֵרוֹתַיָּה (2 Kings xv. 16), and a few others are exceptions.

‡ Most of the proper names were originally *historical*, or commemorative; as, גַּלְעָד GALEED, i. e. *heap of witness*, from גַּל *a heap, a mound*, and עֵד *a witness*; מִצְפֵּה MIZPEH, i. e. *a watching-place*, from צָפָה *to look out, to watch* (See Gen. xxxi. 47, 48, 49); גִּלְגָּל GILGAL, from גָּלַל *to roll away, remove* (Josh. v. 9); or they were *epithetical*, i. e. expressive of some distinguishing quality; as, לְבָנוֹן *the white mountain*; רָמָה *the high city or place*. In either case, they include *a common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted; thus, הַגִּלְעָד for אֶרֶץ גַּלְעָד or אֶרֶץ הַגִּלְעָד, in the same manner as we say, ‘The Thames,’ for ‘The River Thames.’

הַגִּלְגָּל *the Gilgal*, הַלְבָנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan**. (See the Notes.)

197. *Obs. 2.*—The article is used, though omitted in English, when the noun stands for the whole species or kind; as, הָאָדָם *man* looks to the eyes† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative*: as, הַשָּׁמַיִם הַאֲזִינוּ לִי *give ear, O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite ה and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun; thus, הַמַּעֲלֶה *who caused THEE to go up* (Deut. xx. 1); הַמַּעֲלִים *who caused THEM to go up?* (Isa. lxiii. 11).

Repetition of the Article.

201. The article must be repeated before every noun‡ belonging to the same part of a proposition: thus, אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

* This word (יַרְדֵּן) is generally derived from יָרַד *to descend*; but it is probably a compound of יָרַר *river*, and דָּן *Dan*, the name of a place near its source.

† *i. e.* On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words וְכָל הַנְּחֻשֶׁת and אֵינוֹר בֵּית יְהוָה in the next page.

the statutes and judgments and laws (Levit. xxvi. 46)
 HEBREW, *the judgments and the laws**.

רַק הַכֶּסֶף וְהַזָּהָב וְכָל הַנְּחֹשֶׁת וְהַבְּרֹזֶל נָתַנּוּ אוֹצֵר
 בֵּית יְהוָה : (Josh. vi. 24.)

הַמִּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵתָת וְהַמִּפְתִּים וְהַיָּד
 הַחֹזֶקֶה וְהַיָּרֵעַ הַנְּטוּיָה : (Deut. vii. 19.)

202. This rule is equally applicable to the *prefixes* and *affixes* ; and it matters not whether some of the nouns are in construction or in apposition : thus—

וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל יְלֵדֵי בֵיתוֹ וְאֵת כָּל מִקְנֵת כֶּסֶפוֹ
 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c. (Gen. xvii. 23).

Obs.—When the first of several terms in *apposition* is a *proper name*, the prefix, &c., is placed before the first, and omitted before the rest, as in the preceding example, אֶת־יִשְׁמָעֵאל בְּנוֹ. But when the *proper name* stands after the other terms, then the prefix, &c., must be repeated before each of the terms : thus, אֶת־בְּנוֹ אֶת־יִשְׁמָעֵאל *his son*, namely, *Ishmael* ; לְאֲדֹנָי לְעֵשָׂו to *my lord*, to *Esau* (Gen. xxxii. 5) ; אֶת־יְחִידְךָ—אֶת־בְּנֶךָ (Gen. xxii. 2).

Additional Examples.

(Gen. xii. 1.) לְךָ־לְךָ מֵאֶרֶץ־ךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ :

Gen. xiii. 2.) וַאֲבָרָם כְּבָד מְאֹד בַּמִּקְנֵה בַכֶּסֶף וּבַזָּהָב :

אֶת־הַמִּשְׁכָּן אֶת־אֹהֶלוֹ וְאֶת־מִכְסֵהוּ אֶת־קַרְסָיו + וְאֶת־

* The untranslated verses are inserted by way of exercise.

† The particle אֵת is, however, sometimes omitted : especially

קְרָשׁוּ אֶת־בְּרִיחֵיו אֶת־עַמְדָּיו וְאֶת־אֲדָנָיו : (Ex. xxxv. 11.)
 נְטָה אֶת־יָדָךְ בְּמַטְךָ עַל־הַנְּהוֹת עַל־הַיָּאֲרִים וְעַל
 הַגְּאֻמִּים : וְסָרוּ הַעַפְרָדַּעִים מִמְּךָ וּמִבְּתֶיךָ וּמִעַבְרֶיךָ
 וּמִעַמְּךָ : (Ex. viii. 1—7.) וְגַם נָתַתּוּ לְלוֹי וּלְגֵר לְיָתוֹם
 (Deut. xxiv. 2.) : וְלֹא־לְמָנָה :

CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיֹּשֶׁב אֶת מֹשֶׁה וַיֹּשֶׁב אֶת מֹשֶׁה וַיֹּשֶׁב אֶת מֹשֶׁה וַיֹּשֶׁב אֶת מֹשֶׁה and *Moses was brought back* (Exod. x. 8); because, though the words מֹשֶׁה and הָאָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs. 2.*—The *nominative* is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אִישׁ זְרוּעַ לוֹ הָאָרֶץ the *man of power, to him belongs the earth* (Job xxii. 8), i. e. *as to the mighty man, his is the earth*; וַיַּזְכֵּר אֶת־חֹרֶף וְאֶת־קֶיֶץ וַיַּזְכֵּר אֶת־חֹרֶף וְאֶת־קֶיֶץ as *to summer and winter, thou hast made them* (Psalm lxxiv. 17).

205. The *Genitive* is indicated by placing the

where no ambiguity can arise from the omission. Compare the above-cited passage with קָרְשׁוּ בְרִיחֵיו וְקָרְשׁוּ בְרִיחֵיו, &c. (Ex. xxxix. 33). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent* †, and the defining term the *consequent*.

Thus, in the following examples, בַּת מְלֶכֶךְ (*a daughter of (a) king*, בֶּן הַמֶּלֶךְ (*(the) son of the king*, אֵימַת מְלֶכֶךְ (*(the) terror of (a) king* †, מְלָכֵי עַמִּים *kings of nations*, זָר וְהָב *a border-of gold*,

* We have already observed (Art. 36, 53) that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קַעֲרַת כֶּסֶף (*a dish of silver*, i. e. *a silver dish*; כְּלֵי בַרְזֶל *vessels of iron*, i. e. *iron vessels*—or the use for which they are intended; as מְלָחְמָה כְּלֵי מַלְחָמָה *instruments of war*, בֵּית תְּפִלָּה *a house of prayer*;—or by mentioning the person to whom they belong; as, בֵּית הַמֶּלֶךְ (*(the) house of the king*, אֹהֶל יַעֲקֹב (*(the) tent of Jacob*);—or the object of which they form a part: as, רֹאשׁ הַהָר *the top of the mountain*; פִּי הַבְּאֵר *the mouth of the well*; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause and effect, agent and patient, the whole and its parts, &c., &c., and vice versa*. Now, in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, נִסְמָךְ or סְמוּךְ, i. e. *that which is supported*; the CONSEQUENT is termed סוּמְךָ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: מִן־אֲבָבֶיךָ *your fear* (Gen. ix. 2), signifies the fear which others will have for you, and is therefore properly rendered in the Established Version *the fear of you*: but the same word in Isaiah viii. 13, signifies *the Being*

i. e. a *golden border*,—the words *בֵּת בֶּן*, *אֵימַת בֶּן*, and *זָר*, are the *antecedents*, and *הַמְּלִיךָ*, *הַמְּלִיכָה*, *עַמִּים*, and *זָהָב* are the *consequents*.

206. The antecedent must be an *indefinite** term; and therefore it cannot be a *pronoun*, nor a *proper name*, nor a noun having the definite *ה* (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*; thus, *בֶּן בְּנֵךְ* (*the son-of thy-son*), *עֲבָדֵי אֲדֹנָיִךְ* (*the servants-of thy-master*), *כְּלֵי מִלְחַמָּתוֹ* (*the instruments-of his war* (for *his instruments of war*)), *הַר קְדֹשִׁי* (*the mountain-of my-holiness* (for, *my holy mountain*†)).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164); as, *יְפֵה תֹאֵר* *m.* *יְפֵת תֹּאֵר* *f.* *beautiful of form*, i. e. *one of beautiful form*; *טוֹבַת מְרֹאָה* *good of appearance*, i. e. *of good appearance*;

whom you ought to fear. Thus likewise *מוֹרְאֵי* *my fear* may signify the fear with which I am affected; but *מוֹרְאֵי* in Malachi i. 6, signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as *בְּתִי הַקְּטַנָּה* *my-daughter the-little*, i. e. *my little daughter*.

גָּדַל כֹּחַ *great of strength*, i. e. *of great strength*; or a participle, as שְׁבוּרֵי לֵב (the) *broken-of-heart*, i. e. *the broken-hearted*; יֹשְׁבֵי חֹשֶׁךְ (the) *sitters of darkness*, i. e. *those that sit (dwell) in darkness*; רֹדְפֵי צְדָקָה (the) *pursuers (followers) of righteousness*, i. e. *those that follow righteousness*; מְבַקְשֵׁי יְהוָה (the) *seekers of the Lord*, i. e. *those that seek the Lord**; or it may be an infinitive: as, עֲשׂוֹת מִשְׁפָּט *to-do justice*, i. e. (the) *doing of justice*; שֵׁבֶת אֶחָיִם (the) *sitting of brothers*, i. e. *when brothers sit*; בְּצֵאת הַשָּׁנָה *in-(the)-going out-of the year*, i. e. *at the end of the year*.

208. The *consequent* may consist of any word capable of defining the *antecedent*; it may therefore be a demonstrative pronoun; as, עֲשֵׂה-אֵלֶּה (the) *doer of these (things)*, i. e. *whoever does so* (Ps. xv. 5):—or it may be a relative pronoun (Art. 182) expressed or understood; as, מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם (the) *place where Joseph was bound* (Gen. xl. 3); שֵׁפֶת [אֲשֶׁר] לֹא יֵדְעֵתִי *a language (which) I know not* (Ps. lxxxii. 5).

209. The *consequent* is sometimes preceded by a preposition; as, הוֹלְכֵי עַל הַדֶּרֶךְ (the) *walkers-of upon the way*, i. e. *those that walk on the way*; בְּשִׂמְחַת בְּקִצִּיר *as joy-of in harvest*, i. e. *as the joy of*

* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(men) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, פְּרַת נְהַר הַיַּרְדֵּן *the river of Euphrates*; כַּיֵּין הַטּוֹב *as wine that is good* (Cant. viii.), i. e. *as good wine*; נְטֵעֵי נְעֻמִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*; as, טוּרֵים אָבֹן (Exod. xxviii. 17) for טוּרֵי אָבֹן *rows of stone**; אֲמֹת אֲמָרִים (Prov. xx. 21) for אֲמֹת אֲמָרֵי *words of truth*.

211. Several words in construction may follow each other; as, לֵב רֵאשֵׁי עַם הָאָרֶץ (the) heart-of (the) chiefs of (the) people-of the land, רִיחַ כָּל-בְּשָׂר-אִישׁ *the spirit-of (the) whole-of (the) flesh-of man* (Job xii.), i. e. *the spirit of every living being*. In such cases each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it; thus, in the first example, the word רֵאשֵׁי is the consequent of לֵב, and the antecedent of עַם; and עַם is the consequent of רֵאשֵׁי and the antecedent of הָאָרֶץ — וְאֵלֶּה יְמֵי שְׁנֵי-חַיֵּי אַבְרָהָם — הָאָרֶץ (Gen. xxv. 6); וְגִבּוֹרֵי חֵיל מְלֹאכֶת עֲבוֹדַת בְּיַת-הָאֱלֹהִים (1 Chron. ix. 13).

* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c.; as, כֶּסֶף בְּכַרְמֵים שְׁנַיִם *two talents (of) silver*; אֵיפָה אֵיפָה *an ephah (of) barley*; others are of opinion that they are elliptical, the real consequent being omitted; thus, אֲמֹת אֲמָרִים *words*, namely, *words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, חֲמֻדֹת אֶתָּה (Dan. ix.) for אֵישׁ חֲמֻדֹת.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree; thus, מֶלֶךְ מְלָכִים *King of kings*, i. e. *the greatest of kings*; עֶבֶד עֲבָדִים *a slave of slaves*, i. e. *the most abject of slaves*; קָרַשׁ הַקָּרָשִׁים (Exod. xxvii. 34); שָׂמִי הַשָּׂמִים (1 Kings viii. 28).

Dative.

213. The dative case is indicated by the prefix לְ or by the preposition אֶל (Art. 40, p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession; as, רָאִיתִי בֶן לְיֵשׁוּ (1 Sam. xvi. 18) *I have seen a son (belonging) to Jesse*, i. e. *Jesse's son*; מִזְמוֹר לְדָוִד *a Psalm to David*, i. e. *of David*. The לְ is frequently preceded by אֲשֶׁר; as, הָיָאן אֲשֶׁר לְאָבִיהָ (Gen. xxix. 9); and *Rachel came with the sheep which (belonged) to her father*, i. e. *with her father's sheep*; פָּתַח הַבַּיִת לְאֵלֵי־שָׁעַ (2 Kings v. 9); אָבִיר הָרָעִים אֲשֶׁר לְשָׂאוֹל (1 Sam. xxi. 8).

Objective Case.

215. The *objective* is indicated by the particle אֵת or אֶת (Art. 41); but it is used only when the noun is in a definite state*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

* By the *definite state* is meant, when the noun has the definite ה, or one of the possessive pronominal affixes; or when it is in a state of construction, or when it is a proper name.

position after the verb*, which is either expressed or understood; as, בֵּן יִכְבֵּד אָב וְעֶבֶד אֲדָרְנִי (Mal. i. 6.).

Ablative and Vocative Case.

216. The *Ablative* case is indicated by the prefixes, בּ *in, with, &c.* מּ or מִן *from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative*; but it may easily be known by the general sense of the sentence:—

Compare הַיָּמִים רָאָהוּ וַיִּנּוּם Ps. civ. 3. with v. 5. of the same chapter, כִּי תִנּוּם לָךְ הַיָּמִים כִּי תִנּוּם.

NUMBER.

218. Generic terms of the singular number are often used to express the entire species; as:—

* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, כָּבוֹד הַחַכְמִים יִנְחָלוּ (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that הַחַכְמִים *wise (men)*, which is in the plural, must be the nominative, because the verb יִנְחָלוּ *they inherit*, agrees with it; and כָּבוֹד must be the *objective*; for were it the nominative, the verb must have been in the singular, יִנְחַל. So likewise in the following verse, תְּמוֹתָת רָעָה רָעָה (Psa. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb תְּמוֹתָת *she slays*, which is likewise feminine, agrees with it; whereas רָעָה being masculine, would require the verb יִמוֹתָת.

מִהֶעוֹף לְמִינֵהוּ (Gen. vi. 20) *of the fowl after his kind*, i. e. *of fowls after their kind*; and *I have* שׂוֹר וְחֹמֹר צֹאן וְעֶבֶד וְיֹשֶׁפֶתַר *an ox, and an ass, and sheep, and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics; as, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites*; וַיֵּרָא יִשְׂרָאֵל *and Israel saw*, i. e. *and the Israelites saw*.

219. Nouns which occur only in the plural or dual form (Art. 47): as, פָּנִים, חַיִּים, מַיִם*, drop the מ in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face, or faces*, *gen.* פְּנֵי הַכְּרוּבִים *the faces of the cherubim*; פְּנֵי הַכְּרוּב *the face of the cherub*; פְּנֵי (not פָּנִי) *my face*, פְּנֵיךְ *thy face*, &c., חַיִּים *life*, חַי *the life of*, חַי (not חַיִּי) *my life*, חַיּוֹ *his life*, &c. †

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אֲדֹנָי, *p.* אֲדֹנָיִם † *Lord*; אֲדֹנָי, *p.* אֲדֹנָי *Lord-of*; אֲדֹנָי *my Lord* (to

* The genitive of מַיִם *water* or *waters*, is מַי or מַיִמִּי; but the second מ must be retained when the word is used with pronominal affixes: thus, מַיִמִּי מַיִמִּי מַיִמִּי.

† Words of this description have their adjectives, pronouns, and verbs mostly in the plural: as, מַיִם קְדוֹשִׁים *holy water*; פָּנִים נֹעֲמִים *an angry countenance*; וַיֵּצְאוּ מַיִם רַבִּים (Num. xx. 11); הַקָּה מִי מְרִיבָה (Num. xx. 13). The agreement in such instances is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c., in the singular number. (See Num. xix. 13; 1 Sam. iv. 16; Isa. xxx. 20).

‡ This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרִאֲיוֹךְ

distinguish it from אֲדֹנָי LORD, applied only to the *Divine Being*); אֲדֹנָי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנֶיךָ *thy Lord* (not אֲדֹנָךְ); אֲדֹנָיו *his Lord* (not אֲדָנוּ), אֲדֹנָינוּ, &c.; בָּעַל *a master, superior, possessor*, בָּעָלָיו *his master*; בָּעָלֶיהָ *her master**.

The word אֱלֹהִים, אֱלֹהֵי, אֱלֹהֶיךָ, אֱלֹהֵינוּ, &c., though they have plural terminations, are often used with verbs, pronouns, &c., of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, בָּרָא אֱלֹהִים, *God created*, הוּא אֱלֹהֶיךָ, *he is thy God*†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, אֱלֹהֶיךָ כְּמוֹשׁ (Judg. xi. 24) *Chemosh thy God*; אֱלֹהֶיךָ (Gen. xxxi. 32) *thy Gods*. In the latter case, the adjectives, verbs, &c., are always expressed in the plural: as, אֱלֹהִים אֲחֵרִים *strange Gods*; יֵלְכוּ אֱלֹהִים יִשְׂרָאֵל—אֱלֹהֶיךָ יִשְׂרָאֵל (Exod. xxxii. i. 4).

Repetition of Nouns.

221. The same noun is sometimes repeated:—

1st.—To indicate emphasis and effect: as, צֶדֶק צֶדֶק תִּרְדּוּף (Deut. xvi. 20) *justice, justice thou shalt follow*, i. e. *let it be thy*

thy Creator; עֲשִׂיךָ *thy Maker*; these are, however, very seldom used in this form.

* But בָּעָלָיו *my husband master*; בָּעָלָהּ *her husband*, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c., but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7., the verbs נִרְדָּה נַעֲשֶׂה are *plural*, yet the verbs וַיִּרְדּוּ וַיֵּאמְרוּ are in the *singular*. In Josh. xxiv. 19. though the adjective קְדוּשִׁים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

constant *aim*; אֲבִישָׁלוֹם בְּנֵי בְנֵי (2 Sam. xviii. 33) *O Absalom my son, my son!*—אֶרֶץ אֶרֶץ אֶרֶץ (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2nd.—To indicate multitude: וַעֲמַק הַשְּׂדִים בְּאֵרוֹת בְּאֵרוֹת הַמָּר (Gen. xiv. 10). and the vale of Siddim (was) *pits, pits, slime*, i. e. *full of slime pits*; הַמְּרִים הַמְּרִים (Exod. viii. 10) *heaps, heaps*, i. e. *a great many heaps*.

3rd.—To denote distribution: as, בְּבֹקֶר בְּבֹקֶר (Exod. xxxii. 3) *in the morning, in the morning*, i. e. *every morning*; יוֹם יוֹם *day day*, i. e. *every day*, or *daily*.

4th.—To denote diversity; in which case, the second noun takes (1); as (Deut. xxv. 13) *thou shalt not have in thy bag אֶבֶן וְאֶבֶן a stone and a stone*, i. e. *divers weights*; וְלֵב יִדְבְּרוּ (Isa. xii. 3) *with heart and heart they speak*, i. e. *they speak with duplicity*.

CHAPTER III.

ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives: as, חָכָם *a wise (man)* חֲכָמִים *wise (men)*, חֲכָמוֹת *wise (women)*, רַפָּה *a tender (woman)*, &c.

224. In such cases, the adjective assumes the character of a *noun*, and is often susceptible of the same variations: חֲכָמֵי הַגּוֹיִם

the wise-(men) of nations, חֲכָמָיו his wise-(men), חֲכָמֵי־הַחַיִּים the wise-(men), גְּדֹלָתוֹ his great-(men), גְּדֹלְתָהּ her great (men).

Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations:—

1st.—That reciprocal comparison is denoted by the repetition of the כ, before the compared words: thus הָעָם כִּבְּהֵן, signifies *the people are like the priest*; but כְּעָם כִּבְּהֵן, signifies *the people are like the priest, and the priest is like the people.*

2nd.—That the superlative is often indicated—(A) by repeating the adjective: as עֲמֹק עֲמֹק, *deep deep, i. e. very deep*; רַע יָאֵמַר רַע הַקֹּנֵה (Prov. xx. 14) *bad, bad, says the buyer, i. e. the buyer says (before the purchase is made) it is very bad*:—(B) by adding the word מְאֹד *might, strength, very, or מְאֹד מְאֹד very, very, i. e. exceedingly good*:—(C) by adding one of the names of God—עִיר גְּדוֹלָה לְאֱלֹהִים *a city great to God, i. e. a very great city*; הַרְרֵי אֱלֹהִים *mountains of God**; אֲרָזֵי אֱלֹהִים *cedars of God, i. e. the highest mountains, the loftiest cedars* †;—(D) by the repetition of the noun (See Art. 212) ‡; מֶלֶךְ מְלָכִים *King of kings*, עֶבֶד עֲבָדִים *slave of slaves.*

NUMERALS.

226. אַחַד and אֶחָת are always placed after the

* Intensity is often denoted in the same manner: as, נִשְׁלָה־בְתִיָּה *a flame of God, i. e. a vehement flame*; מְאֹפְלָה *a darkness of God, i. e. very great darkness.*

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קְטוֹן בְּנָיו *the least of his children*, וְדָוִד הוּא הַקָּטָן *and David was the smallest.*

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely: as, קָרַשׁ אֶחָד *one board*, הַקָּרַשׁ הָאֶחָד *the one board*; מַחֲנֶה אֶחָת *one camp*, הַמַּחֲנֶה הָאֶחָת *the one camp*.

227. The rest of the cardinal numbers mostly precede their nouns, and never take the definite ה, except as explained hereafter: thus שְׁנַי אַנְשִׁים or שְׁנַי הָאֲנָשִׁים *two men*, שְׁנַי הָאֲנָשִׁים or שְׁנַי אַנְשִׁים *the two men*; עֶשְׂרִים קָרָשִׁים *twenty boards*, עֶשְׂרִים הַקָּרָשִׁים *the twenty boards*. (See Exod. xl. 12, 11; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated: as, (Gen. xxxii. 13—15) *and he took of that which came to his hand מִנְחָה a present, &c. (consisting of) עֲשָׂרִים וְתִשְׁעִים מְאֹתָיִם she-goats, two hundred, וְאַרְבָּעִים וְתִשְׁעִים מְאֹתָיִם ewes, two hundred, וְעֶשְׂרִים מְאֹתָיִם and rams, twenty, &c. &c. (see likewise Num. vii. 13—88; xxvii. xxix. xxxi. 21—45)*: or when the numeral is the predicate: as, עֲשָׂרִים וְאַרְבָּעִים עֲשָׂרִים (Exod. xxxviii. 10) *their pillars (were) twenty, and their sockets (were) twenty*.*

2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted: † as, הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת־הַחִמְשָׁה (Gen. xiv 9), הָאֶחָד (Gen. xix. 9; xlii. 27).‡

* In such cases, the article is sometimes repeated before each of the numerals: as, הַיְשָׁלֶשָׁה וְהַיְשָׁבָעִים וְהַמְּאֹתָיִם (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun: thus, אֵל שְׁנַיִם וְעֶשְׂרִים (Josh. iv. 4. 20).

Obs. 3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, נְשִׁים or נְשִׁים two sons; נְשִׁים or בָּנוֹת two daughters; שִׁבְעָה נְעָרִים seven boys, שִׁבְעָה נְעָרוֹת seven girls, עֲשָׂרָה יָמִים ten days, עֲשָׂרָה נָשִׁים ten women*.

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, אֶחָד עֶשְׂרֵי יוֹם eleven day, i. e. days (Deut. i. 2); אֶחָד עֶשְׂרֵי כּוֹכָבִים eleven stars (Gen. xxxvii. 8)†; אֶחָד עֶשְׂרֵי עָרִים thirteen cities, אֶחָד עֶשְׂרֵי שָׁנָה eleven years; עֶשְׂרֵי עָרִים or עֶשְׂרֵי עָרִים thirteen cities; עֶשְׂרֵי קַרְשֵׁים or עֶשְׂרֵי קַרְשֵׁים twenty boards; מֵאָה אַמּוֹת or מֵאָה אַמּוֹת a hundred cubits; אֶלֶף אִישׁ a thousand men; אֶלֶף פָּרָשִׁים a thousand horsemen.

5.—From eleven to twenty, the less number must precede the greater, without an intervening (ו). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the ו must be added: thus, אֶחָד וְעֶשְׂרִים or עֶשְׂרִים וְאֶחָד one-and-twenty.

6.—מֵאָה a hundred (cons. מֵאָה, p. מֵאוֹת, dual, מֵאוֹתִים two hundred), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (מֵאוֹת), to be of the cons. fem.: thus, שְׁלֹשׁ מֵאוֹת three hundred (not

* The agreement in gender takes place equally from ten to twenty: as, חֲמִישָׁה עֶשְׂרֵי בָּנִים fifteen sons; חֲמִישָׁה עֶשְׂרֵי בָּנוֹת fifteen daughters. But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the genders of the noun: thus אֶלֶף אִישׁ, אֶלֶף נְשִׁים, אֶלֶף בָּנִים, אֶלֶף בָּנוֹת.

† In this respect we must be guided by scriptural usage: for though we find אֶחָד עֶשְׂרֵי יוֹם, אֶחָד עֶשְׂרֵי יָמִים, yet it would not be correct to say אֶחָד עֶשְׂרֵי כּוֹכָבִים, or אֶלֶף בָּנִים.

שְׁלֹשׁ nor שְׁלֹשָׁה nor מֵאוֹת (שְׁלֹשֶׁת מֵאוֹת * אֶלֶף); שֵׁשׁ מֵאוֹת * אֶלֶף *six hundred thousand* (not שֵׁשָׁה).

Obs. 7.— אֶלֶף *a thousand* (plural, אֲלָפִים *thousands*); dual, אֲלָפִים *two thousand* (cons. אֲלָפִי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination ים, and the cons. *m.* units, from 3000 to 10,000 both inclusive: as, שְׁלֹשֶׁת אֲלָפִים *three thousands*†; עֶשְׂרֵת אֲלָפִים *ten thousands*; but above that number, אֶלֶף is used instead of אֲלָפִים: thus, אֶלֶף עֶשְׂרִי or אֶלֶף שְׁנַיִם-עֶשְׂרֵת *twelve thousand*; אֶלֶף שִׁשָּׁה עֶשְׂרֵת *sixteen thousand*; אֶלֶף וְעֶשְׂרִים שְׁנַיִם or עֶשְׂרִים אֶלֶף וּשְׁנַיִם *twenty-two thousand*.

8.—The word אֶלֶף is sometimes repeated: as, שֵׁשׁ מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף *six hundred and seventy-five thousand*. This is likewise the case with the word שָׁנָה: as, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנַיִנוּ (Gen. xxxi. 37) *betwixt us two* (both); וַיְהִיו שְׁנֵיהֶם עֲרוּמִים (Gen. ii. 25) *and they were both naked*; שְׁלֹשָׁתָם (Num. xii. 4) *ye three*; וַיָּדָר בְּאַלְפָיו וַדָּר (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands*.

* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to אֶלֶף, thus וְאֶלֶף מֵאוֹת שֵׁשׁ the number would stand for 600 + 1000 = 1600. It would amount to the same were we to reverse the order and insert ו, thus שֵׁשׁ מֵאוֹת אֶלֶף; but, שֵׁשׁ מֵאוֹת אֶלֶף without ו, stands for 600 × 1000 = 600,000. Thus likewise אֶלֶף מֵאוֹתִים is *two hundred thousand*; but אֶלֶף מֵאוֹתִים וְאֶלֶף or אֶלֶף וּמֵאוֹתִים is *one thousand two hundred*.

† There are a few exceptions to these rules, especially in the later Hebrew.

Obs. 10.—Several of the numerals (besides **שְׁנַיִם** and **שְׁתַּיִם**) have a dual form, to express the addition of the same quantity; as, **אַרְבָּעַתַּיִם** *fourfold*, **שִׁבְעַתַּיִם** *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive **ו**; as, **שְׁנַיִם שְׁנַיִם** *two two* i. e. *two and two*, or *by twos*; **שִׁבְעָה שִׁבְעָה** *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs **פַּעַם** *once*, **פְּעָמַיִם** *twice*, &c.; as, **לֹא אַחַת וְלֹא שְׁתַּיִם** (2 Kings vi. 10) *not once, nor twice*;* **שִׁבְעַיִם וְשִׁבְעָה** (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91, p. 93.)

229. Like other adjectives, they follow their nouns with which they agree in gender†, and they take the definite ה when the noun is used definitely; thus, **בֶּן שֵׁנִי** *a second son*, **הַחֹדֶשׁ הַשֵּׁנִי** *the second month*;

* These adverbs are, however, more generally expressed by the word **פַּעַם** *once*, **פְּעָמַיִם** *twice*, **שְׁלֹשׁ פְּעָמַיִם** or **שְׁלֹשׁ רְגָלִים** *three times*, **אַלְפַּיִם פְּעָמַיִם** *a thousand times*, **שִׁבְעַיִם שָׁנָיִם** *seven years* **שִׁבְעַיִם שָׁנָיִם** *seven times*, i. e. *forty-nine years*; or by **מִנָּה** (from **מִנָּה** *to number*) **מִנָּה מִנָּה** *ten times*.

† The ordinals **רִאשׁוֹן**, **רִאשׁוֹנָה**, agree likewise in number; as, **הַיָּמִים הָרִאשׁוֹנִים** *the first days*, **הַצָּרוֹת הָרִאשׁוֹנוֹת** *the first (former) troubles*; **אַתְּ שִׁבְעַת הַפְּרוֹרוֹת הָרִאשׁוֹנוֹת הַבְּרִיאוֹת** *the first seven fat line*.

בַּשָּׁנָה הַשְּׁלִישִׁית* *in the third month*; † בַּחֹדֶשׁ הַשְּׁלִישִׁי *in the third year*. †

230. The cardinals אָחַד, אֶחָת are frequently used for the ordinals ראשון, ראשנה, and the noun is sometimes omitted: as, בְּאַחַד לַחֹדֶשׁ (Gen. viii. 5) *on the first (day) of the month*, lit. *in one (day) to the month*; וַיְהִי בְּאַחַת וְשֵׁשׁ-מֵאוֹת שָׁנָה בְּרֵאשֹׁן בְּאַחַד לַחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בְּעֶשְׂרֵי (ibid. v. 5) *in the tenth (month)*.

CHAPTER IV.

PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יְלֵדָה מְלֻכָּה גַם הִיא בְּנִים (Gen. xxii. 20) *behold Milcha, she has also born children*; וַיִּמְעַן הַדֵּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; וְבִיאָהּ אֶת הַתְּרוּמָה יְהוָה (Exod. xxxv. 5) lit. *he shall bring her (it) the offering*

* שְׁלִישִׁית הַשָּׁנָה, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנַיִם (for שְׁנַיִים *second (stories)*); שְׁלִישִׁים (for שְׁלִישִׁים *third (stories)*). (See Gen. vi. 15.)

of the Lord, i. e. *he shall bring it, namely, the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced, together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אָנֹכִי אֲשַׁבַּע *I-will-swear, lit. I, I-will-swear*; אַתָּה תִּבְחַר וְלֹא אֲנִי (Job xxxiv. 33), *lit. thou, thou shalt choose but not I*; הִפּוּהוּ יֹאבֵדוּ וְאַתָּה תִּעָמַד (Ps. cii. 27), *lit. they, they-shall-perish, but thou, thou shalt endure.*

Obs.—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, הוּא יֵלְדֶבֶן וְלֵאשֶׁת נָם (Gen. iv. 26) *and to Seth, to him also* (Heb. *he—not לו*) *there was born a son*; בְּרַכְּבִנִי נָם אֲנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I, not אִתִּי*) *O my father!*—הִיָּדָה יְהוָה יִרְוֶה אֶתְּךָ (Gen. xlix. 8) *lit. Judah, thou, they-shall praise thee, thy brethren, i. e. but thou, O Judah! thy brethren shall praise thee, this being the antithesis of Cursed be their anger, in the preceding verse.*

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the copula: as, אֲנִי יְהוָה *I (am) the Lord*; עֵירָם אַתָּה *thou art naked.* (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא חַפְּבָב (Gen. ii. 13) *the same that compasseth*; הִיא הָאִשָּׁרָה (Gen. xxiv. 44) *the same is the woman*; הִפּוּהוּ הַגְּבוּרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs ; nevertheless we find some instances in which they are found with intransitive verbs : as, **לֹא יֵגֵדְךָ רַע** *evil cannot dwell (with) thee* (Ps. v. 4) ; **וַיִּזְעָקוּדָם** *and they-cried (to) thee* (Neh. ix. 28) ; **נָתַתָּנִי** *thou hast given (to) me* Josh. xv. 19) ; **יָצְאוּנִי** *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun **אֲשֶׁר** is not susceptible of any variation (Art. 99). It admits, however, of the prefixes **מ**, **ל**, **ב**, **ב**, namely, when the antecedent is omitted ; as in the following examples :—

(Gen. xxi. 17.) **כִּי שָׁמַע אֱלֹהִים אֶת קוֹל הַנֶּעֱר בְּאֲשֶׁר הוּא שָׁם**
For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.

(Gen. xxvii. 4.) **עֲשֵׂה לִי מִטַּעֲמִים בְּאֲשֶׁר אֶהְבֵּתִי**
Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.

(Gen. xliii. 16.) **וַיֹּאמֶר לְאִשְׁרֵי עַל בֵּיתוֹ**
And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or the ruler who, &c.

(Ruth ii. 9.) **וְשָׁתִית מֵאֲשֶׁר יִשְׁאַבּוּן הַנְּעָרִים**
And thou shalt drink from which, i. e. from (the water which) the young men will draw.

237. The relative is sometimes omitted : as, **בְּאֶרֶץ לֹא לָהֶם** (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each, every, either, any, one, none, one another, whoever, &c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words *אִישׁ* *man*, *כָּל* *all*, *דָּבָר* *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) וַיִּתֵּן אִישׁ בְּתָרוֹ לְקַרְאֵת רֵיעָהּ
And he placed each piece one against another †.*

(Gen. xxxiv. 25.) וַיִּקְחוּ—אִישׁ חֶרְבוֹ
And they took each his sword.

(Exod. xvi. 29.) שְׁבוּ אִישׁ תַּחְתּוֹ וְאַל יֵצֵא אִישׁ מִמְּקוֹמוֹ
Abide ye every man in his place, let no man ‡ go out of his place.

(Exod. xxxiv. 3.) וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יָרֵא
And no man shall come up with thee, neither let any man be seen.

(Gen. xlv. 1.) הוֹצִיאוּ כָּל-אִישׁ מֵעָלַי
Cause every one to go out from me.

(Gen. xxiii. 6.) אִישׁ מִמֶּנּוּ—לֹא יִבְלֶה
None of us shall withhold §.

(Exod. xxx. 33.) אִישׁ אִשֶּׁר יִרְקַח בְּמֵהוּ
Whosoever || compoundeth any like it.

(Exod. x. 24.) לֹא רָאוּ אִישׁ אֶת-אָחִיו וְלֹא קָמוּ אִישׁ מִתַּחְתּוֹ
They saw not one another ¶, neither rose any one from his place.

* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. || lit. Any man who shall, &c.

¶ lit. They saw not a man his brother. Feminine אִשָּׁה אֶל אַחֹתָהּ
 (Gen. xxvi. 3).

(Gen. iv. 15.) כָּל־הַרֹג קַיִן

Whosoever slays Cain.

(Exod. xx. 10.) לֹא תַעֲשֶׂה כָּל * מְלָאכָה

Thou shalt not do any work.

כָּל דָּבָר *every thing*; לֹא דָּבָר *nothing*; כֹּל *nothing whatever*.

239. The reflex pronouns, *myself, thyself, &c.*, are mostly expressed by the form *Hithpael*. Sometimes however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אָהַב נַפְשׁוֹ *he that loves himself*; קִיְמוּ עַל נַפְשָׁם *they had decreed for themselves*; בְּעֶצֶם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself*.

Obs.—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הַרְעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיִּרְאוּ שְׂמֵרֵי בְּנֵי יִשְׂרָאֵל אֶתָם בָּרַע (Exod. v. 19).

CHAPTER V.

VERBS.

The verb הָיָה is used:—

1st.—To express absolute existence: as, יְהוָה הָיָה *the Lord was, is, and shall be*.

* But לֹא תַעֲשֶׂה כָּל־הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2nd.—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3rd.—To denote past or future* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בָּנִים רַבִּים הָיוּ לוֹ *many sons were to him, i. e. he had many children*; לְךָ יְהוּם יְהוּם יְהוּם *olive trees shall be to thee, i. e. thou shalt or wilt have*; בָּרַם הָיָה לְשִׁלֹּמֹה *Solomon had a vineyard* †.

4th.—To mark transition from one state or condition into another: as, יְהִי לְתַנִּין *it shall become a serpent*; וַיְהִי לְתַנִּין *and it became a serpent* (Exod. vii. 9, 10); הָיְתָה לְמַם *she has become tributary* † (Lam. i. 1); בְּסֶפֶד הָיָה לְסָגִים : אֵיכָה הָיְתָה לְזוֹנָה קָרְיָה נְאֻמָּה (Isa. i).

240. Obs. 1.—With participles, it is mostly used to indicate past or future continued action: as, יוֹסֵף הָיָה רֹעֵה (Gen. xxxvii. 2)

* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת *behold now, I have two daughters*; כֹּל אֲשֶׁר לְךָ *whatsoever thou hast* (Gen. xix. 8, 12): or by יֵשׁ-יֵשׁ *there is*; as, יֵשׁ-לִי רֶב *I have enough*; יֵשׁ-לָנוּ אֵב אָב : יֵשׁ-לָנוּ אֵב אָב (Gen. xlv). See the various examples in Part I. p. 94.

† Sometimes, however, the verb is omitted: as, וְלָהּ שִׁפְחָה מִצְרִית *and she had an Egyptian handmaid* (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ : as, הָיְתָה בְּאַלְמָנָה (Lam. i. 1) *she is become as a widow*; הִנּוּ הָאָדָם (Gen. iii. 22).

Joseph was feeding the flock, &c.; וּבְגִיבָם יִהְיוּ רְעִים בְּפִדְבָר אֲרֻבָּעִים שָׁנָה (Num. xiv. 22) *and your children shall be feeding (wandering) in the wilderness forty years*; הַבָּקָר הָיוּ חֹרְשֹׁת (Job i. 14) *the oxen were ploughing**: וּמִשְׁפַּחַ הָיָה רָעָה אֶת צֹאן יִתְרוֹ חֹתְנֹו (Exod. iii. 1): וַיְהִי שָׂאוֹל אֵיב אֶת־דָּוִד כָּל־הַיָּמִים (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event: as, וַיְהִי הַשָּׁמֶשׁ לְבוֹא (Gen. xv. 12) *and the sun was about to go down, i. e. and it was about the time when the sun was going down*; וַיְהִי הַשַּׁעַר לְסָגֵר (Josh. ii. 5) *and it was about the shutting of the gate, or when the gate was to be shut†.*

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse; and must then be rendered by *it happened, it shall happen, it came to pass, &c.*: as, וַיְהִי בְּיָמֵינוּ יָמִים (Gen. iv. 3) *and it came to pass after some days that, &c.*: וְהָיָה כִּי יֵרְאוּ אֶתְךָ הַמִּצְרִיִּים (Gen. xii. 12) *and it shall come to pass, when the Egyptians shall see thee, that, &c.*: וַיְהִי בְּבֹא אֲבָרָם (Gen. v. 14): וְהָיָה הַנְּעֻרָה אֲשֶׁר אָמַר אֱלֹהֵי (Gen. xxiv. 14).

* The verb הָיָה is, however, frequently omitted: as, וְרוּחַ אֱלֹהִים (Gen. i. 1) *and the spirit of God הִיָּתָה was moving (brooding)*: וְהוּא הָיָה יֹשֵׁב (Gen. xviii. 1) *for וְהוּא יֹשֵׁב*: וְרָבָה אֲהַבֶּת אֶת־יַעֲקֹב: וְיִשְׂרָאֵל הִיָּתָה שֹׁמֵעַת (Ibid. 10) *for וְיִשְׂרָאֵל שֹׁמֵעַת* (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive: as, (Deut. xxxi. 7) *and I will hide my face from them* וְהָיָה לְאֹכֵל *and they shall be devoured, lit. and he shall be to eat, i. e. he shall be an object of prey to any one.*

TENSES.

Present Tense.

243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can, therefore, only be inferred from the juxtaposition of the participles (verbal nouns* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, אָהֵב אֲנִי אֶהָב I (*am*) *loving*, or I *love* אָהֵב אַתָּה אֶהָבָה *thou (art) loved*; אֲבְרָהָם הוֹלֵךְ Abraham (*is*) *walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb הָיָה *to be* (Art. 162); so likewise may *verbal propositions*: as, יוֹסֵף הָיָה רֹעֵה (Gen. xxvii. 2) *Joseph WAS FEEDING*; אִישׁ הָיָה עֹמֵד אֶצְלִי (Eze. xliii. 6) *a man WAS STANDING near me*; יְהוָה יִהְיֶה שֹׁמֵעַ (Jud. xi. 14) *the Lord SHALL BE HEARING* (See Art. 240).

* Hence it is that these words are varied by gender, even when they are used to express the first person of the present tense: as, אָהֵב אֲנִי *m.*, אֶהָבֵת אֲנִי *f.* *I love*: whereas no such distinction is made in the *past* and *future* tenses, אֶהָבְתִּי, אֶפְקְדֶנּוּ, אֶהָבְתִּי, אֶאָהֵב, being common to both *genders*. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *pronoun*.

245. But the verb *to be* is often omitted*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth הָיְתָה* *was without form and void; and darkness (was) upon the face of the deep; and the spirit of God מְרַחֵץ (was) brooding upon, &c. ; והוא יושב* (Gen. xviii. 1) *and he (was) sitting ; והוא עומד* (Ibid.) *and he (was) standing ; מחר אנכי נצב* (Exod. xvii. 9) *to-morrow I shall be standing ; הניני מביא מחר ארבה* (Exod. x. 5).

Past and future Tenses.

246. The *past* and *future* tenses are indicated by the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 116—117): as, *אָלַמְד*, *לְמַדְתִּי*.

But either of these tenses having the prefix ו and, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be: thus, *אָמַר* *he said*, *קָרָא וְאָמַר* *he called and said*; but, preceded by a *future*, it must be rendered in the future; as in Gen. xlvi. 33, *and it shall come to pass וְאָמַר* *יִקְרָא אֲלֵיכֶם פְּרַעֲהַ וְאָמַר* *when Pharaoh SHALL CALL you and SHALL SAY†*; thus

* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction ו joins the same moods and tenses; nor will this appear so strange when it is

likewise, אָמַרְתָּ *thou didst say*; דַּבַּרְתָּ וְאָמַרְתָּ *thou hast spoken and said*; but דַּבֵּר וְאָמַרְתָּ* *speak, and say*; תִּדְבַר וְאָמַרְתָּ *thou shalt speak, and shalt say*.

247. *Obs. 1.*—The ו receives in both cases (:), (.), or *shurek* for its vowel-point†. It is the same with the *future tense*: thus, יֹאמְרוּ signifies *they shall or will say*; וַיֹּאמְרוּ (Deut. xxxii. 7) *ask .. and they will say*, but וַיֹּאמְרוּ...בָּאוּ (Exod. v. 1) signifies, *they came and said*; וְאָמַר (Ezek. iii. 15) *and I shall say*, but וְקָדַמְתִּי וְאָמַר (Exod. iii. 16, 17) signifies, *I have visited and I HAVE SAID*; יֹאמַר *he shall say*, וַיֹּאמַר *and he SAID*‡. (See Art 119.)

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ו has always the vowel point (-) with dagesh in the following letter, or (◌) when the following letter does not admit dagesh

considered that the ו often supplies the place of *subjects, predicates*, and even *negative particles*, when either of them have been mentioned in a preceding member of a sentence.

* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדַבַּרְתִּי-דַבַּרְתִּי; except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וּמָצָאתִי.

† Except when the accent happens to come immediately after ו; וְחַי which may be rendered, *and he shall live*, or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kazak*, nor *sh'va final* succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וַיֹּאמַר, וַיִּנָּשׂ, וַיִּשְׁכַּח. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus וַיִּשָּׁב, וַיִּשְׁבּוּ—וַיִּסְבוּ, וַיִּשְׁבּוּ; and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped: thus, וַיִּרְאֵה—וַיִּרְאֵה, וַיִּבְנֵה—וַיִּבְנֵה.

(see the preceding examples); whereas the conjunctive ו has always (:), (.), or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i. e. *and God said*; וְאָמַר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i. e. *and Pharaoh shall say*; וְאָמַר הַפַּהֲוֹ וַיֹּאמְרָה הָאִשָּׁף (Num. v.): but the simple tenses may have their subjects *before* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created* namely, *God*, i. e. *God created*; וְהָאָרֶץ הָיְתָה (Ibid. 2) *and the earth was*; יֵלֶךְ מַלְאָכִי לְפָנָיִךְ (Exod. xxxiii. 23) or יֵלֶךְ לְפָנָיִךְ מַלְאָכִי (Exod. xxxii. 34) *mine angel shall go before thee*.

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. וַיֹּאמֶר may, therefore, be rendered—*he said*, *he HAS said*, *he HAD said*: so likewise וַיֹּאמֶר* may be rendered—*and he SAID*,

* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he HAS said and he HAD said. The context alone can determine in which of these three senses either of the verbs are used. It is the same with the future tenses: as, יֹאמֵר he shall say, וְאָמַר and he shall say; יְהִי they shall be, וְהָיָה and they shall be. (See Art. 255.)

253. *Obs. 7.*—When the same verb occurs twice in the same sentence*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה (Gen. i. 5, 8, 10); וַיְהִי הַקֵּל רְעָה צֵאן וּמִן הָיָה עֶבֶד אֲדָמָה (Gen. iv. 2); see v. 3—4 4—5, of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, וַיִּבְלְתֶם בְּיָשָׁר בְּנֵיכֶם וּבִישָׁר בְּנוֹתֵיכֶם הִנְגְלוּ (Lev. xxvi. 29); וְהִיְתָה אֲרֻצְכֶם שְׂמֶמָה וְעָרֵיכֶם יְהִי הָרֶבֶה (Ibid. 33.—See likewise v. 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix י retaining their past signification, in consequence of their being preceded by a simple past tense.

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

past. אִישׁ הָיָה בְּאֶרֶץ עֵינָן וְהָיָה
(Job i. 1.)

}

 וְלֹא יִקְרָא עוֹד ^{*fut.*}

 אֶת־שִׁמְךָ אֲבָרָם וְהָיָה שִׁמְךָ ^{*c. fut.*}

 (Gen. xvii. 5.)

 וְהָיָה לְךָ ^{*c. fut.*} קַח ^{*imp.*}

 (Gen. vi. 21.)

* Or even in two consecutive verses, as in Gen. iv. 4, 5.

^{past.} נָשָׂא אֹיִל מִרְדֹּךְ וְאָכַל לֶחֶם
(2 Kings xxx. 27, 29.)

^{past.} וַיַּעֲקֹב שְׁמֵעַ וְהִתְחַרֵּשׁ
(Gen. xxxiv. 5.)

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

^{c. past.} אִישׁ רִיב הָיִיתִי וְאָזְעַק וְאָרְאָה
(Judg. xii. 2—4.)

^{c. past.} וַיִּשְׁבְּתִי וְאָבְבָה וְאֶתְאַבְּלָה
וְאֶהְיֶה צֶם * וּמִתְפַּלֵּל †
(Neh. i. 4—5.)

^{c. past.} נָשָׂא וַיַּעַל וַיְנַח וַיִּכְסּ וַיִּתְחַשֵּׁן
וַיִּאָכַל
(Exod. x. 14, 15.)

^{c. fut.} יִשָּׂא פִרְעֹה וְתָלָה וְאָכַל הָעוֹף
(Gen. xl. 19.)

^{subjunc.} כִּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל
(Gen. iii. 22.)

וְאִשָּׁה כִּי תִדַּר וְשָׁמַע וְהִתְחַרֵּשׁ
(Num. xxx. 5. 4.)

Examples of verbs in the future having the prefix ו, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

^{fut.} אֶרְדֶּה-נָא וְאָרְאָה
(Gen. xviii. 21.)

^{fut.} הֲרַפָּה מִמֶּנִּי וְאֹלְכָה וְאָבְבָה
^{imp.}
(Judg. xi. 37.)

^{fut.} נִטָּה יָדְךָ וַיַּעַל וַיִּאָכַל...
^{fut.} ^{imp.}
(Exod. x. 12.)

Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew as in other languages, viz. —

* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For וַיִּתְחַשֵּׁן, as nothing is more common in Hebrew than the ellipsis of the verb *הָיָה*.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state*: as, מָה הַדְּבַר הַזֶּה אֲשֶׁר אַתָּה עוֹשֶׂה לָעָם מִדְּבַר אֲתָה יֹשֵׁב לְבַדְּךָ (Exod. xviii. 14) *What (is) this thing that thou doest (art doing) to the people? Why sittest thou (art thou sitting) alone?*—אֲרָנִי יוֹדֵעַ כִּי הַיְלָדִים רַבִּים (Gen. xxiii. 13) *My lord knoweth that the children are tender (young);*—תָּבֵן אֵין נִתָּן לַעֲבָדֶיךָ וּלְבָנִים אֹמְרִים—לָנוּ עָשׂוּ וְהִנֵּה עֲבָדֶיךָ מִמֵּיִם (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely passed, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context†: as, וַיְהִי כִּי בָרַךְ אֶת-שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר (Gen. xxi. 1) *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken;*

* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is *expressed* or *understood*, indicate the action in a state of progress.

† The want of distinct forms for the *subdivisions* of the *past*, occasions no difficulty whatever; for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

פָּקַד יְהוָה צְבָאוֹת אֶת־עַדְרֵוּ (Zech. x. 3) *The Lord of hosts hath visited his flock*; בִּי שָׁמְעָה בְּשֵׂרָה מוֹאָב בִּי פָּקַד יְהוָה אֶת־עַמּוֹ (Ruth i. 6) *For she had heard in the field (country) of Moab, that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate* in a time subsequent to that of speaking*: as, גֵּר יִהְיֶה וְרַעַךְ (Gen. xv. 13) *thy seed will be a stranger*; וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ (Gen. xv. 15) *and thou shalt come to thy fathers in peace, thou shalt be buried in a good old age*; וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפְקַד יְהוָה אֶת־צָר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre*; אָמַר אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחְלַק שָׁלַל תִּמְלֹאמוּ נַפְשֵׁי אֲרִיק חֲרָבִי תוֹרִישְׁמוּ יָדִי *the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them*†; *I will draw my sword, my hand shall destroy them*‡ (Exod. xv. 9).

* Some grammarians consider this tense as an *aorist*, others as a *present tense*; but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express future time. It has, therefore, very justly been considered by the ancient grammarians, as well as by *Gesenius*, as a future tense.

† Literally, *my soul shall be full of them*; i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect :

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word *וַהֲגִידָהּ* and *behold*, being an invitation to the hearer to place himself in the same situation : as, *וַיַּחַלֵּם וַהֲגִידָהּ סֶלֶם מֵצֵב אֶרֶצָה*, (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder placed upon the earth, and its top reaching towards heaven; and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)

*וַהֲגִידָהּ יְהוָה עָבַר וְרוּחַ גְּדוּלָּה וַחֲזַק מִפְּרֹק הָרִים וּמִשִּׁבֹּר סָלְעִים
לִפְנֵי יְהוָה : לֹא בְרוּחַ יְהוָה וְאַחַר הָרוּחַ רָעַשׁ לֹא בְרַעֲשֵׁי יְהוָה :
וְאַחַר הָרַעֲשׁ אֵשׁ לֹא בְאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְּקָוָה :
וַיְהִי בְשִׁמְעוֹ אֱלֹהֵיו וַיִּלֵּט פָּנָיו בְּאַדְרָתוֹ :*
(1 Kings xix. 11—13.) lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord; not in the wind (is) the Lord; and after the wind an earthquake; not in the earthquake (is) the Lord: and after the earthquake a fire; not in the fire (is) the Lord; and after the fire a still soft voice*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

ו before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici.*) Nor is the next passage less beautiful : *נְשִׁבָתָ בְּרוּחַ דְּבָסְמוּ יָם* a *breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

* It was the voice of Mercy,—the gentle voice of Truth which is never heard amidst destroying elements. Well might the holy

257. 2nd.—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) וַיֵּדְעוּ *and they knew* (not כִּי עָרוּמִים הָיוּ *that they were naked*) but כִּי עָרוּמִים הֵם *that they are naked**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַיֵּדְעָה לֵבָרָה הִיא מִתְאַמְצָרָה הִיא לֵלְבָרָה (Ruth i. 18) lit. *And she saw that she is persisting to go*; וַיֵּדַע יַעֲקֹב כִּי יֵשׁ-בָּרְבִּיב בְּמִצְרַיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn, &c.* So likewise, וַיֵּדַע וַיִּהְיֶה (Gen. xviii. 1) *And he saw, and behold, three men are standing by him* (not *stood*), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future: viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, “*hide his face in a mantle.*” The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, וַיֵּדַע נֹחַ כִּי קָלַו הַפִּיִּים, (Gen. viii. 11); וַיֵּדַע אֵת אֲשֶׁר עָשָׂה לֹא בָנוּ הַקָּטָן (Gen. ix. 24); וַיֵּדַע אֹנֶן כִּי לֹא לֹא יִהְיֶה (Gen. xxxviii. 9).

‡ The word יֵשׁ is never employed in the past, yet, for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, נִשְׁכַּמְעֵתִי כִּי יֵשׁ-בָּרִיב *which they justly considered as a quotation*, they have preserved its original meaning: thus, *I have heard that there is, &c.*

when the future event is fast approaching, and is certain to occur; or where the future time is marked by some other word or phrase: thus, *כִּי מִשְׁחִיתִים אֲנַחֲנוּ* (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying*—*are about to destroy*; *כִּי לַיָּמִים עוֹד שִׁבְעָה אֲנֹכִי מִמְטִיר* (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by *כִּי לַיָּמִים עוֹד שִׁבְעָה*.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say *I love my country, he loves his children, &c.* In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master, &c.* Heb. *אָהַבְתִּי* *I have loved*; (Gen. xxxi. 6) *and ye know that with all my power, &c.* Heb. *יָדַעְתֶּם* *ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not, &c.* Heb. *לֹא יָדַעְתִּי—זָקַנְתִּי*; (1 Kings iii. 7) *I know not how to go out, or to come in,* Heb. *לֹא אָדַע* fut.

260. Events that occur *frequently*, and *habitual* actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up, Heb. וַאֲדָר יַעֲלֶה* *and a mist shall go up* i. e. *a mist continued to ascend repeatedly, often*; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. *בֵּן יְהִיָּה* *so it used to be, הֶעֱנַן יִכְסֶּנּוּ* *the cloud used to cover it.* In the same sense ought all the verbs that occur in Num. ix. 16—23 (such as *יָחַנוּ, יִסְעוּ* &c.) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. *יַעֲשֶׂה* *he continued to do, did so repeatedly.*

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words *אָז* *then*, *טָרַם* *not yet*: as, *אָז יָשִׁיר* (Exod. xv.) *then sang Moses, &c.*; *טָרַם אֲבַלָּהּ* (Gen. xxiv.) *before I had finished*; *טָרַם תִּירְאִין* (Exod. ix. 33) *ye do not fear**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory*; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must, when translated into English, be expressed in the *present* tense: thus, *דֹּר הַדּוֹלֵךְ וְדֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת* (Ecc. i. 4) *A generation passeth away, and a generation cometh; but the earth abideth for ever.*

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the present tense. But the predicates of the two following propositions, *וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ* (v. 5) though the verbs are in the *past*, must nevertheless be rendered in the *present*; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

* Sometimes after *מַה* *what*, *מֵאַיִן* *whence*: as, *מַה תִּבְקֹשׁ* *What seekest thou?* *מֵאַיִן תִּבּוֹא* *Whence comest thou?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תִּמְלֵא, תִּשָּׁבַע, תִּיכַל are future forms: thus, כָּל-הַדְּבָרִים יִגְעִים לֹא-יִיכַל, אִישׁ לְדַבֵּר לֹא-תִשָּׁבַע עֵין לְרֹאֵת וְלֹא-תִמְלֵא אָזְנוֹ מִשְׁמֹעַ *All things are labouring*, man cannot utter it; † the eye is never satisfied ‡ with seeing, nor the ear filled § with hearing.*

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, הָיָה, יָשָׁב, עָמַד, יָשַׁב; eight in the *future*, תִּהְיֶה, יִתֵּן, יִבּוֹל, יַעֲשֶׂה, יִצְלִיחַ, יִקְוֶמוּ, תִּאֲבָר, תִּהְיֶה; one *active* and one *passive* participle, יֹדֵעַ, שֹׁתוֹל, all which must, for the reasons before stated, be rendered in the present.

MOODS.

Infinitive Mood.

263. Infinitives considered as nouns (Art. 113.) may be used:—

1st. As the subjects of a proposition (Art. 163.)

Thus, לֹא טוֹב הַיּוֹרֵת הָאָדָם לְבַדּוֹ (Gen. ii. 18) lit. *the being of the man alone (is) not good*, i. e. *to be alone without the intended aid is a condition not fit for man*; עֵשָׂה צְדָקָה וּמִיִּשְׁפָּט נִבְחָר לִיהוֹרָה מִנִּזְבָּח (Prov. xxi. 3.)

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אוּכַל לַעֲשׂוֹת דְּבָר, (Gen. xix. 22) *I am not able to do any thing*; מֵאֵן בִּלְעָם הִלְךְ עִמָּנוּ (Num. xxii. 14) *Balaam refused*

* i. e. In a state of activity.

† i. e. He cannot describe it.

‡ i. e. Not satiated.

§ i. e. It becomes not weary.

to go with us*; **לֹא אָדַע צֵאת וְבוֹא** (1 Kings iii. 7) *I know not to go out and to come in, i.e. the going out nor the coming in*; **מֵאַנְחָה הִנְחָם נַפְשִׁי** (Ps. lxxvii. 3) *my soul refused to be comforted*.

3rd. As the *antecedent* or consequent of a noun:—

Thus, **לְפָנַי מֶלֶךְ מְלָךְ לְבְנֵי יִשְׂרָאֵל** (Gen. xxxvi. 31) lit. *before the reigning of a king to (over) the children of Israel*; **בְּיוֹם אֲכָלְךָ מִמֶּנּוּ** (Gen. ii. 16) *in the day of thy eating thereof*; **מִשְׁנַת הַמִּכְרוֹ** (Lev. xxv. 50) *from the year of his being sold*.

264. Like substantives, they admit of the pronominal affixes, and may be the objects of comparison:—

Thus, **אַתָּה יָדַעְתָּ שְׂבִתִּי וְקוּמִי** (Ps. cxxxix. 1) *thou knowest my sitting and my rising*; **וְיָשְׁבֶתְךָ וְצִאתְךָ וּבִיאָךָ יָדַעְתִּי וְנָאת הִתְרַגְּזְךָ אֵלַי** (Isa. xxxvii. 28); **טוֹב הָיִיתִי אוֹתָהּ לָךְ מִמָּתִי אוֹתָהּ לְאִישׁ אַחֵר** (Gen. xxix. 19) lit. *better (is) my giving her unto thee than my giving her unto another man*; **טוֹב לָנוּ עֲבַד אֶת־מִצְרַיִם מִמָּתְנוּ בַּמִּדְבָּר** (Exod. xiv. 11).

265. They likewise admit the prefixes **מ**, **ל**, **ב**, **ב**, and other prepositions to mark several relations:—

ל to complete the sense of a preceding verb: as, **כִּי הֵחֵל הָאָדָם לָרֵב** (Gen. vi. 1) *when men began to multiply*; **בְּלָה לְדַבֵּר** (Gen. xxiv. 14) *he finished to speak, i.e. he had finished, or he had done speaking*;

* In such cases the infinitive constructive, with or without **ל**, is mostly used, though sometimes the infinitive absolute: as, (Isaiah xlii. 24) **וְלֹא אָבוּ בְּדַרְכֵי הַלֹּךְ**. A finite verb is sometimes used instead of the infinitive: as, **אֵיכָבֵד אֹכֵל וְרֹאֵתִי** (Esth. viii.) *for eating and for seeing*.

בָּלָה לְשִׁתּוֹת he had done drinking;—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לְלֶבֶת (Gen. xii. 5) and they went forth to go, i. e. with the intention of going into the land, &c.; וַיֵּרֵד לְהַצִּילוֹ (Exod. iii. 8) and I came down to deliver him.

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בְּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל (Gen. xlviii. 7) in my coming from Padan, Rachel died by me, &c., i. e. Rachel died at the time of my coming (or when I came) from Padan; אֶלְעַנְגָּב נֹבֵא פְּחָדְכֶם (Prov. i. 26) I will mock in the coming of your fear, i. e. whenever that shall hapen; בְּבֹא רָשָׁע בָּא גַם בּוֹ (Ibid. xviii. 3) in the coming of the wicked, cometh also contempt, i. e. when the wicked cometh, there cometh likewise contempt; רְאוּ בְּבֹא הַמְּלָאךָ (2 Kings vi. 32) look, at the coming of the messenger, shut the door, i. e. as soon as he shall arrive. So likewise (2 Kings x. 2) בְּבֹא הַסֵּפֶר הַזֶּה אֶלְיֶכֶם וּרְאִיתֶם וּשְׁמַתֶּם (Ibid. 7) and it came to pass on the coming of the letter to them, and they took, i. e. when the letter came, then they took, &c.; וַיְהִי כְּהוֹצִיָאם אֹתָם הַחוּצָה וַיֹּאמְרוּ (Gen. xix. 17); וַיְהִי בְּשַׁחַת אֱלֹהִים וַיִּזְכָּר (Ibid. 29).

267. With מ, they are used like nouns in the ablative*: as, וַיָּשְׁבוּ מִתּוֹר הָאָרֶץ (Num. xiii. 25) and they returned from searching of the land; מִשׁוּט בָּאָרֶץ וּמִהַתְּהַלֵּךְ בָּהּ (Job i. 7) from going to and fro on the earth, and from walking up and down in it.

268. Sometimes, however, the מ is used in a negative sense thus, (Gen. xxvii. 1) and his eyes were dim מִרְאוֹת from seeing,

* Or as a sign of the comparative, which has already been explained.

i. e. *so that he could not see*; סָנַר בְּלִבַּיִת מִבּוֹאֵי (Isa. xxiv. 10) *every house is shut up from entering, i. e. so that none can enter*; רָע הָעֵקֶב עִם יַעֲקֹב מִטּוֹב וְעַד רָע הַיְצִיָּר לְךָ מִדְּבַר עִם יַעֲקֹב מִטּוֹב וְעַד רָע (Gen. xxxi. 29)*.

269. The infinitive absolute (Art. 111.) is used before or after *finite verbs*, to indicate *energy, intensity, or emphasis*, and must frequently be rendered in English by the adverbs, *surely, certainly, continually, greatly, indeed, &c.*

270. Thus, מוֹת תָּמוּת (Gen. ii. 17) *dying, thou shalt die, i. e. thou shalt surely die*; הִרְבָּה אֲרַבֶּה (Ibid. iii. 16) *I will greatly encrease*; הָיָה יְהִיָּה (Ibid. xviii. 18) *he will assuredly be*; תִּמְלֹךְ עָלֵינוּ תִּמְלֹךְ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* וַיֵּצֵא וַיָּשׁוּב וַיֵּצֵא וַיָּשׁוּב (Ibid. viii. 8) *and he went out going and returning, i. e. repeatedly going to and fro, &c.*; וְעָתָה הַלֹּךְ הַלֵּכֶתָּ פִּי נִכְסַף נִכְסַפְתָּ (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, פָּצְמֶתֶם וְקַפֹּד (Zech. vii. 5) *when ye fasted and mourned*; וְכָתוּב וְחָתוּם (Jer. xxxii. 44) *and they shall write, and they shall seal*; זָכוֹר אֵת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day*; שָׁמוֹעַ בֵּין אֲהֵיכָם (Deut. i. 16) *אוֹמֵר לְנִכְרֵי* (Ibid. xiv. 21) †.

272. The infinitive absolute is sometimes used as a noun: as, אָלוּהַ וְכַחַשׁ וְרָצַח וְגִנוּב פָּרָצוּ (Hos. iv. 2) *lit. to swear, and to*

* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, וְקַפֹּד וְכָתוּב וְחָתוּם; וְזָכוֹר וְזָכוֹר וְזָכוֹר, &c.

lie, and to murder, and to steal, &c., break out in abundance: i. e. Imprecation, and murder, and theft, and adultery, overspread the land.

273. Infinitives are sometimes used as *adverbs*: as, (Exod. xxx. 36) *and thou shalt beat (pound) some of it* הַרְקָה *very small*: (Deut. xiii. 14) *Thou shalt enquire, and make search, and ask* הַיָּטֵב *well, diligently*.

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a *finite verb*: as, (Gen. xxvii. 20) *how is it that thou hast found so quickly*, lit. *thou hast hastened to find*; (Exod. ii. 18) *how is it that ye are come so soon to day*, lit. *ye have hastened to come*: הַרְבֵּתָהּ לְהַתְפַּלֵּל (1 Sam. i. 12) *she encreased to pray*, i. e. *she prayed much, continued to pray*: אַל תִּרְבּוּ תִרְבְּרוּ (1 Sam. ii. 3) *do not encrease, do not speak*, i. e. *do not speak continually*.

275. This is especially the case with the verbs יָסַף *to add*, to encrease, וָשׁוּב *to return*: as, וַתִּקַּף לָלֶדֶת (Gen. iv. 2) *and she brought forth again*, lit. *and she encreased to bring forth*: וְלֹא יָסְפָה שׁוּב (Gen. viii. 12) *and she did not again return*: וַיָּשָׁב וַיִּצְחַק וַיַּחְפֹּר (Ibid. xxvi. 18) *and Isaac dug again*, lit. *and he returned and he dug*: וַיִּשָּׁב וַיִּשְׁלַח אֵלָיו (2 Kings i. 2): וַיִּסַּף אַבְרָהָם וַיִּקַּח אִשָּׁה (Gen. xxv. 1).

Imperative Mood.

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future, accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תֹאכַל** (Gen. ii. 17) *thou shalt not eat*; **אַל תִּשְׁלַח יָדְךָ אֶל הַנְּעֹר** *lay not thine hand upon the lad*; **וְאַל תַּעַשׂ לוֹ מְאוֹמָה** (Gen. xxii. 12).

277. *Obs. 1.*—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **נָא** †: as, **אַל נָא תַעֲבֹר**, (Gen. xviii. 3) *do not pass, I pray*:—or in expression of encouragement, admonition, and advice; as, **אַל תִּירָא אֲבָרָם** (Gen. xv. 1) *fear not Abraham*; **אַל תִּלְדָּךְ** (Prov. i. 15); **אַל תִּדְבֹר** (Ibid).

278. *Obs. 2.*—A future preceded by an imperative is often used as an imperative: as, **לֵךְ וְאַסִּפְתָּ** (Exod. iii. 16).

279. *Obs. 3.*—The imperative is sometimes used for the future: as, Gen. xx. 7. *and he shall pray for thee*, **וַיְהִי** *and live*, i. e.

* When an imperative sense for the first and third persons is required, the future is used: as, **אָרֻץ** or **אָרְצָה** (with paragogic **ה**) *let me run* (2 sam. xviii. 22, 23); **יְהִי** *there shall be*, or *let there be*; **יֵלְכוּ** *let them go*, or *they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי שְׁמוֹ לְעוֹלָם** (Ps. lxxii. 17) *his name will be for ever*; **יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה** (Hcs. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **יִקַּח נָא מֵעַט מַיִם** (Gen. xviii. 4) *let a little water be taken*; **נָא סוּרוּ** (Ibid. xix. 2).

and thou shalt live; וְחַיִּי זָמַר עֵשָׂו וְחַיִּי (Ibid. xlii. 18); וְחַיִּי...וְהִצַּלְתָּ (Deut. xxxii. 50).

Subjunctive and Potential Moods.

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c., are indicated in Hebrew by the particles פֶּן, אִם, כִּי, אוֹלַי, אִלּוּ, לִי, לְוַלִּי, or לְוַלֵּא, or by the phrase מִי יִתֵּן*. expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative:—

Thus, פֶּן *lest*; (Gen. iii. 22) פֶּן יִשְׁלַח יָדוֹ וְלָקַח...וְאָכַל *lest he put forth his hand and take...and eat, &c.*; (Ibid. 3) פֶּן תִּמְתּוֹן (Ibid. 3).

אִם *if, provided*; (Gen. xviii. 26) אִם אֶמְצָא בְּקִדּוֹם...וְנִשְׂאָתִי *if I find in Sodom...then will I spare &c.* (Gen. xxxii. 9); אִם יָבוֹא עֵשָׂו אֵלַי...וְהִכָּהוּ...וְהָיִירָה *if Esau come to...and smite it, then, &c.* (See Exod. xxi.)

כִּי *if, that*; (Exod. xxi. 7) וְכִי יִמְכַר אִישׁ אֶת בִּתּוֹ *and if a man sell his daughter, &c.*; (Gen. xxxviii. 16) מַה תִּתֵּן לִי *what wilt thou give me*; (Exod. iii. 11) מִי אֲנִי *who am I, that thou mayest come, &c.*; (Exod. iii. 11) מִי אֲנִי *who am I, that I should go...and that I should bring forth, &c.* (Judg. ix. 28) מִי יִבְרִיחַ לִי...כִּי נַעֲבְדֶנּוּ *who shall deliver me...that I should bring forth, &c.*

אוֹלַי *peradventure, perhaps*; (Gen. xviii. 24) אוֹלַי יֵשׁ חֲמִשִּׁים *peradventure there be fifty righteous within the city*; (Lam. iii. 29) אוֹלַי יֵשׁ תִּקְוָה *peradventure there be fifty righteous within the city*.

* Likewise by אֲשֶׁר *that* (Gen. xi. 7); לְמַעַן *in order that* (Gen. xxvii. 25); בְּעֵבֶר *that* (Gen. xxvii. 4). The *Optative* is frequently indicated by the particle נָא: as, וְנִגְמַרְנָא רַע רְשָׁעִים (Ps. vii. 10) *O that the wickedness of the wicked might come to an end!* These moods must, however, often be inferred from the context.

ואלו הִיָּה אָלֶף שָׁנִים בְּעֵמּוֹם *and though he live twice a thousand years, &c.*; (Ecc. vi. 6) *though, if*; (Esth. vii. 4) ואלו ילְעָבְדִים וְלִשְׁפָחוֹת נִמְכָּרְנוּ הַחַרְשֵׁתִי.

לו *O that, would*; (Gen. xvii. 18) *O that Ishmael might live before thee!* (Gen. xxx. 34) לוֹ יְהִי כְדִבְרֶיךָ *would it might be according to thy words.*

לוֹלִי אֱלֹהִי *or לוֹלֵא were it not, except*; (Gen xxxi. 42) לוֹלִי אֱלֹהֵי אָבִי . . . הָיָה לִי כִי עָתָה רִיקֹם נִשְׁלַחְתָּנִי *except that the God of my father . . . had been with me, thou hadst sent me away now empty*; (Judg. xiv. 18) לוֹלֵא הָרַשְׁתָּם בְּעֹנֹתַי לֹא מִצְאָתָם הִדַּתִּי *לוֹלֵא הָרַשְׁתָּם בְּעֹנֹתַי לֹא מִצְאָתָם הִדַּתִּי*

מִי יִתֵּן מוֹתְנוּ . . . *who would give, grant, would, O that: as, . . .* מִי יִתֵּן *who would give, grant, would, O that: as, . . .* בְּאֶרֶץ מִצְרַיִם (Exod. xvi. 3) *would (to God) we had died . . . in the land of Egypt*; מִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים (Num. xi. 29) *would (to God) that all the Lord's people were prophets*; בְּבִקְרֵי תֹאמְרֵי מִי יִתֵּן עָרֵב וּבְעָרֵב תֹּאמְרֵי מִי יִתֵּן בְּקֹר *(Deut. xxviii. 67).*

PARTICIPLES.

281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245); and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense; in which case, the pronouns, *whoso, whoever, he that, &c.*, though not expressed, must be supplied: as—

אֱהָב מוֹסֵר אֱהָב דָּעַת (Prov. xii. 1.)

וְשׂוֹנֵא תוֹכַחַת בְּעַר :

Whoso loveth instruction, loveth knowledge; but he that hateth reproof (is) a brute; lit. a lover of wisdom (is) a lover of knowledge; and &c.

עֵבֶר אֲדַמְתּוֹ יִשְׂבַּע לֶחֶם (Prov. xii. 11.)

He that tilleth his land shall be satisfied with bread.

אֲשֶׁרִי אָדָם שָׁמַע לִי..... כִּי מָצְאִי מָצְאָה תַיִם..... וְהָטְאִי

הַמֶּם נִפְשׁוֹ (Ibid. viii. 34—36.)

Blessed (is the) man who hearkeneth unto me, &c. For whoso findeth me, findeth life, &c. But he that misseth me, wrongeth his soul.

מְשַׁמְרִים הַבְּלִי שְׂוֹא חַסְדָּם יַעֲזֹבוּ (Jonah ii. 9.)

They that observe lying vanities, forsake their own mercy.

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by כָּל, or by the same *finite*, verb*: as, כָּל הַשֹּׁמֵעַ (Gen. xxi. 7) *whoever shall hear it*; (2 Sam. xvii. 9) וְשָׁמַע הַשֹּׁמֵעַ, lit. *and he shall hear the hearer*, &c., i. e. *whosoever shall hear*; כִּי יִפְלֵ הַנֶּפֶל (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs: as, שָׁמַעְתִּי אֲמֹרִים נֹלְכָה (Gen. xxxvii. 17) *I have heard them say, Let us go*, &c.; (Gen. xxvii. 6) *and Rebekah spake unto Jacob her son* הִנֵּה שָׁמַעְתִּי אֶת-אָבִיךָ מְדַבֵּר, † *saying*,

* Or when followed by the same finite verb: as, (Ezek. iii. 27) הַשֹּׁמֵעַ יִשְׁמַע.

† The word לֵאמֹר (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

אֵל עָשׂוֹ אָחִיךָ לְאָמַר : הִבִּיָּאָה לִי צִיד *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

Concord of the Verb with the Nominative.

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person: except—

1st.—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular: as, (Gen. i. 1) בָּרָא אֱלֹהִים; (Exod. xxi. 4) אִם אֲדַנְיִי יִתְּנֶלֶוּ; (Ibid. 29) בְּעַלְוֵי יוֹמָת; (Gen. xx. 13) *וְגַם בְּעַלְוֵי יוֹמָת; (See Art. 220.)

2nd.—When the verb *precedes* its subject, in which case the verb may or may not agree with it †: as, (Gen. i. 14) יְהִי מְאֹרֶת,

the words following it are the very words spoken by Rebekah, including the second *לְאָמַר*, by which she introduces the words of Isaac, or at least their general sense, namely, *הִבִּיָּאָה לִי צִיד*.

* In these instances the agreement is logical, *i. e.* according to the signification; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person*; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally); the subject being introduced, as it were, by a sort of afterthought, and of course, as merely explanatory; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine; (Num. ix. 6) וַיְהִי אֲנָשִׁים, here the verb is in the singular, and the noun is in the plural; (Gen. ix. 23) וַיִּקַּח שָׁם וַיִּבֶת, here we have two nouns connected by a copulative, yet the verb is in the singular; (Job xlii. 15) וְלֹא נִמְצְאָה נָשִׁים יָבוֹת.

3rd.—When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular: as, (Gen. iv. 10) קוֹל רְגְמֵי אֶחָיִד צִעֲקִים; (1 Sam. ii. 4) וַיִּמְסַפֵּר יִמְיֹד רַבִּים. קִנְשֵׁת גְּבוּרִים הָתִים.

4th.—When a plural noun is used distributively: as, מַחֲלֵלֶיהָ...יּוֹמֵת (Ex. xxxi. 14) lit. *her profaners.....he shall die*, i. e. *every one that profanes it (the Sabbath), shall die*; (Gen. xlix. 22) בָּנוֹת צַעֲרָה; (Prov. iii. 18) וְתוֹמְבֵיָהּ מְאֹשֶׁר.

5th.—Sometimes when the apparent subject is a nominative absolute (Art. 204): as, וְזָרְעוֹת יְתוּמִים יִרְבָּא (Job xxii. 9) and (*as to the arms*) of the orphans, it is broken; (Hab. i. 16) וַיִּמְאָכְלוּ בְרָאָה.

6th.—When the verb הִיהִ is used as a connecting verb, it may agree either with the *subject* or the *predicate*: as, (Gen. i. 11) וַיְהִי כֵן; (Gen. xxxi. 8) וַהֲאֵרָץ הִיְתְרָה תְהוֹ וְבָהּ. The concord is, however, often entirely disregarded*: as, (Gen. xli. 53)....הִיהָ אֲשֶׁר. הָרָעַב שְׁנֵי הָרָעַב אֲשֶׁר. הִיהָ; (Levit. xxiv. 5) שְׁנֵי עֶשְׂרִים יִהְיֶה. הַחֲלָה הָאֲחָת.

* This is likewise often the case when a pronoun is used as the *copula*: as, (Lev. xxv.) אֲחֻזָּתָם הִיא הַלְוִיִּם הָאֵלֶּם; (Josh. xiii. 14) הוּא נִחְלָתוֹ... אֲשֵׁי יְהוָה. הוּא; (Jer. x. 3) בִּי חֲקוֹת הָעַמִּים הַבְּלִי הוּא. The reason of this is evident, as the *copula* cannot, strictly speaking, be effected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word: as, (1 Sam. xxv. 27) הַבְּרֵכָה הַזֹּאת אֲשֶׁר הֵבִיא... שִׁפְחָתָךְ. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) וְאֶבְרָהָם וְשָׂרָה; (Jud. xiii. 19) וּמְנוּחַ וְאִשְׁתּוֹ רָאִים (not רְאוּת).

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיֹּאמֶר אַחִיָּהּ וְאִמּוֹתָהּ; (Num. xii.) וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן; (Exod. xxi. 4) וַתִּשְׁמַע וַתִּשְׁפֹּט; (Prov. xxvii. 9) וַתִּשְׁמַע וַתִּשְׁפֹּט; (1 Kings xvii. 15) וַתֹּאכַל הַיָּאֵל וְהוּא.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) וַעֲשֵׂה; (Is. xxxiii. 9) אָבַל; וְנִפְשׁ בִּי תִחַטָּא . . . וְעָשִׂה; אִמְלֵלָה אֶרֶץ.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיִּרְבּוּ הָעַם וַיַּעֲצִמוּ.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, עַל בֶּן קָרָא שְׁמוֹ בְּבָלָא (Gen. xi. 9) *therefore was the name of the city*

* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) וַאֲמַרָה אֲנִי וְאָמַרָה; (2 Sam. xix. 30) אֲתָה וְצִיבָא תִחְלָקוּ אֶת־הַשָּׂרָה

called *Babel*, Heb. *therefore he called*, i. e. *some one** ; וַיֹּאמֶר לְיוֹסֵף (Gen. xlviii. 1) *and one told Joseph*; וַיִּגַּד לְיַעֲקֹב (Ibid. 2.) : or by the passive verb : as, וַיִּגַּד לְאַבְרָהָם (Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

Obs. 1—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used : as, וַיִּצְרֵ לוֹ (Gen. xxxii. 8) *and it grieved him*; יִצַּר לִי *it grieves me*; וַיְהִי הַגֶּשֶׁם lit. *and he was the rain*, i. e. *it rained*; וַיְהִי קוֹלוֹת וּבְרָקִים *and there was thunder and lightning*, i. e. *it thundered and lightened*.

Obs. 2.—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior : thus, פָּרַעַה קָצַף עַל עֲבָדָיו (Gen. xii. 10) *Pharaoh was wroth with his servants*, for אַתָּה קָצַפְתָּ עַל עֲבָדַי;—וַיְדַבְּרֵנָּה עֲבָדָה דְּבַר בְּאֲזְנֵי אֲדָנָי;—וַיִּשְׁאַל אֶת־עֲבָדָיו דְּבַר בְּאֲזְנֵי אֲדָנָי (Gen. xlv. 18) for אַתָּה שְׁאַלְתָּ אֶת־עֲבָדָי (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

Government of Verbs.

290. Active transitive verbs † govern the objective case : as, וַיִּשְׂרָאֵל אֶהָב אֶת יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph*; שְׁמַרְתִּי פְקוּדֹתַי וְעֵדוּתַי (Ps. cxix. 186) *I have kept thy precepts and thy testimonies*.

* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively* : as, וַיִּשְׂרָאֵל הָפַךְ הָפַךְ לְבָבָם לְשׂוֹנְאֵי עַמּוֹ (Judg. xx. 41) *and the men of Israel turned!* הָפַךְ לְבָבָם לְשׂוֹנְאֵי עַמּוֹ (Ps. cv. 25) *he turned their hearts to hate his people*; הָפַךְ אֶת מַיְמֵיהֶם לְדָם (Ibid. 29).

291. Some verbs govern two objective cases : as, שְׁאַל־נָא אֶת־הַכֹּהֲנִים תּוֹרָה (Hag. ii. 11) *ask the priests (concerning) the law* ; אֶלְמָדָה פְּשָׁעִים דְּרָכֶיךָ (Ps. li. 15) *I will teach transgressors thy way.*

292. This is especially the case with verbs in *Hiphil*: as, לְהַעֲבִיר אֶת־הַמֶּלֶךְ אֶת־הַיַּרְדֵּן (2 Sam. xix. 16) *to make the king pass over the Jordan* ; וְהַעֲבַדְתִּיךָ אֶת־אֹיְבֶיךָ (Jer. xvii. 4) *and I will cause thee to serve thine enemies**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs † (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker ; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb עָבַד construed with אֶת signifies *to labour, to cultivate, to serve* ; but with בְּ it signifies, *to impose labour* : שָׁעָה construed with אֶל signifies *to attend to, to regard* ; but with

* Generally verbs, &c., which are transitive in קָל, become doubly transitive in פָּעַל : as, לָמַד (Is. xxvi. 10) *he learned* ; לָמַד (Ecc. xii. 9) *he caused to learn, or he taught.*

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מ or מן it signifies *to turn away, disregard*: שאל ארת is *to ask*, שאל ב to consult, מועם or מן שאל to request, ל שאל to inquire.

Miscellaneous Remarks.

294. The words קום *to rise*, גשא *to lift up, to raise*, פנה *to turn*, and a few others, are often used pleonastically before other verbs: as, ויקם וילך *and he rose and went*; וישא עיניו וירא *and he lifted up his eyes and saw*; ויפן ויצא *and he turned and went out*; וישא את רגליו וילך.

295. Nouns derived from the same root with the verb are often added to it pleonastically: as, וייר גרר *and Jacob vowed a vow*; בכו בכי גדול *they wept a great weeping**; הלום הלמתי (Gen. xli. 15); ויחרר יצחק חררה גדלה (Gen. xxvii. 33).

CHAPTER VI.

PARTICLES.

Adverbs.

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways:—

* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite* verb, in conjunction with an *infinitive constructive* or with another *finite* verb. (Art. 273, 275).—4th. By *abstract nouns* or other words* used adverbially: as, (Exod. xii. 11) *and ye shall eat it* בְּהַפְּזוֹן *with hastiness* i. e. *in haste, or hastily*; (Ibid. xiv. 25) *and they drove them (the chariots)* בְּכִבְדֹת *with heaviness, i. e. heavily*; (Judg. viii. 1) *and they contended with him* בְּחִזְקָה *with vehemence, or vehemently*.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, כ, ב, as in the preceding examples: others are always used without prefixes: as, (Josh. ii. 1) הָרַשׁ *secretly* (from הָרַשׁ *deaf*); הָנֵם *gratuitously*; (Lam. i. 9) פְּלִאִים *wonders, i. e. wonderfully*. Some, again, are used indiscriminately with or without prefixes: as, בָּטַח (Deut. xii. 10); לְבָטַח (Lev. xxv. 19); *in safety, securely*; while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, לְבַד *alone, only, separately*, but מִלְבַד † *besides, except*; מִתִּי *when*, but לְמִתִּי *for when, for what period of time*; אֵין *cons. אֵין non-existence, nothing* לְאֵין *into nothing*, בְּאֵין *as nothing*; but, מֵאֵין signifies *whence*, and מֵאֵין *without, or rather from want of existence, or because there existed not*; (See Is. v. 9; 1. 2); and

* See Art. 154.

† As מִלְבַד הָרֵעֵב הָרֵאִשׁוֹן (Gen. xxvi. 1) *besides the first famine*, but the מ is often prefixed before the noun: as, לְבָד מִטָּף (Exod. xii. 37) *besides children*; which is the same as, מִלְבַד הַטָּף.

אין without, i. e. where there exists not, or in the non-existence (see Prov. v. 23; xi. 14), לא not, בלא without.*

298. הלא is it not? is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion,† and may be rendered by behold: as, הלא אֶחָיוֹ רְעִים בְּשָׂכֶם (Gen. xxxvii. 13) *Do not thy brethren pasture in Shechem? i. e. they do pasture, &c.;*

* The distinction between אין and אין, and between these and לא, &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

אין is a noun, and signifies non-existence, nothing. It is opposed to יש, which signifies real being. אין is used in the absolute state, but אין when in construction with other words. Thus, absolute state, אין (Exod. xvii. 7) הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם אֵין? lit. *Is the Lord in existence? &c., or Is he not in existence amongst us?* Cons. אין בַּיִת אִישׁ אֵין שָׁם מֵת (Exod. xii. 30) *there was not a house where there was not one dead, lit. there was no house in existence where there was not a dead person in existence.* Both אין and אין indicate the non-existence of the subject, whereas לא indicates the non-existence of the predicate or attribute (see the examples in Art. 187). The affirmative answer to the question הֲיֵשׁ פֶּה אִישׁ (Jud. iv. 20) *is there any man here?* or, הֲיֵשׁ בָּזֶה הָרֹאֶה (1 Sam. ix. 11) *is the seer here?* is יש, *there exists.* The negative answer is אין *there exists not.* But the affirmative answer to the question הֲרָאָה אַתָּה (Jud. iv. 20) *seest thou?* or הֲרָאִיתִי הָרֹאֶה אֹנְכִי; and the negative answer is לא. אין כל signifies *nothing whatever*, excluding the whole as well as the parts; but לא כל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) הֲרָשָׁע מֵת רָשָׁע אֶחָפֵץ אֶחָפֵץ הַחַפֵּץ אֶחָפֵץ *do I then desire the death of the wicked?* which is equivalent to *I do not desire, &c.*

הֲלֹא הִמָּה בְּעֵבֶר הַיַּרְדֵּן (Deut. xi. 30) *Are they not on the other side Jordan?* i.e. *Behold they are, &c.*

299. Two negatives are not, in Hebrew, equivalent to an affirmative, but only strengthen the negation: as, הַמִּבְּלִי אֵין קְבָרִים בְּמִצְרַיִם (Exod. xiv. 11).

300. Negatives are sometimes added to nouns, adjectives, &c., to denote privation; as, אֵין־מִסְפָּר *innumerable*; אֵין־נֶכּוֹן *unprepared*; אֵין־אוּנִים *powerless, impotent*; לֹא־כֶחַ *strengthless*; לֹא־חָכָם *unwise*; לֹא־בָנִים *childless*; לֹא עֲבוֹת *a cloudless morning*; לֹא־יוֹעִיל *useless, profitless*; לֹא־אֵל *not-a-God, i.e. an idol*; לֹא־עַם *not a nation, i.e. a lawless horde**; בְּלִי־שֵׁם *without a name, i.e. infamous*; בְּלִתי סָרָה *irremovable†*; אֵל־מֹות *immortality‡*.

301. The negatives are sometimes omitted, and must be supplied by the reader: as, (1 Sam. ii. 3) אֵל תִּרְבוּ תִרְבוּ תִרְבוּ גְבוּהָ גְבוּהָ גְבוּהָ־יֵצֵא, supply אֵל; (Ps. ix. 19) כִּי לֹא לִנְצַח יִשְׁבַּח אָבִיוֹן תִּקְוֶת, supply לֹא; עֲתָק מִפִּי־כַם, supply לֹא; עֲנוּיִם־תֵּאבֵד לְעַד, supply לֹא.

This is especially the case when two negative propositions are joined together by ו, when both the *negative* as well as the *predicate* of the second proposition are often omitted: as, (Ps. i. 5) עַל־כֵּן לֹא־ יִקְמוּ רִשְׁעִים בְּמִישְׁפַּט וְחַטָּאִים־בְּעֵרַת צְדִיקִים, supply יִקְמוּ, or, render the ו by *nor*.

The repetition of adverbs denotes intensity: as, (Deut. xxviii. 43) מַעֲלָה מַעֲלָה מַעֲלָה, *the stranger that is amongst thee shall get up above thee, upwards upwards, i.e. very high*; and thou shalt come down מְטָה מְטָה, *low, low, i.e. very low*.

* Thus, (Deut. xxii. 21) וַאֲנִי אֶקְנִיאֶם בְּלֹא־עֵם.

† (Is. xiv. 6) מִמֵּת בְּלִתי סָרָה.

‡ (Prov. xii. 28) בְּאֵרֶח צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אֵל־מֹות.

General Remarks on the Particles.

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction**: thus, על upon, over, for, because, &c.; תַּחַת below, beneath, under, instead, because; בְּלֹאֵי (probably from בָּלָה to waste away) not, without, except, unless, &c.

303. *Obs. 1.*—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, אֶל, לְ (probably from אָלָה to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action, is not expressed

* There are, however, many particles which are never used but as *adverbs*: as, הֵּן here, שָׁם there: or as *prepositions*; as, בֵּין between: or as *conjunctions* only; as, אֲבָל but, וְ and.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at*, *near*, *by*, *for*, *that*, &c.

It is the same with the inseparable particle ו from וּ a hook); it indicates the general relation of *connection*, but whether this connection is *copulative*, *adversative*, *concessive*, &c., must often be inferred from the context*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in וְאֵרָא הָאָרֶץ (Gen. i. 1) means *and*, showing that the verb רָאָה refers to הָאָרֶץ as well as to הַשָּׁמַיִם; nor that the ו in וְקָנוּ הָרֶרֶת (Gen. iv. 2) or in וְאֵל מֶן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them; nor that the ו in וְאִימְנָה (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*—אִם תִּשְׁמָאל *if thou wilt take the left*; וְאִם תִּימִין *and if thou wilt take the right*: nor that ו in וְלֹא תֵנְעוּ (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא תֹאכְלוּ *ye shall not eat*, and is not in opposition to it. Equally evident is it that the ו in וְאִמּוֹ (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents; in this instance the ו shews that וְמִלְּלָהּ refers to אִמּוֹ as well as to אָבִיו. These examples, I hope, will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations !

304. *Obs. 2.*—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning; nor can

* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used: thus, both לְ and לָ are the signs of the dative. But לְ is frequently used before the infinitive mood, to show the *purpose*: as, וַיֵּשֶׁב-לְאָכַל and *he sat down to eat*: and before nouns, to indicate the ultimate object: as, וְהָיִי לְאֵתוֹת and *they shall be for signs*. In neither of these cases could לָ be used; דִּבְרֵי-אֵלַי signifies *he spoke unto me*, but דִּבְרֵי-לִי (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me*; דִּבְרֵי לָכֶם (Deut. i. 11) *he has promised you*; אָל נְשֵׁי שָׁלַח אָל נְשֵׁי signifies *he sent to my wives*; but, שָׁלַח לְנְשֵׁי signifies, *he sent for my wives*; (see 1 Kings xx. 7) שָׁלַח אֵלַי לְנִשִּׁי וּלְבָנַי וּלְכַסְפִּי.

305. Thus, likewise, בְּגִלְלָה (lit. *in rolling*) from גָּלַל to roll בְּעֵבֹר (lit. *in passing*) from עָבַר to pass, refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But בְּגִלְלָה is used only before nouns, whilst בְּעֵבֹר is used before nouns as well as before verbs, and is sometimes equivalent to לְמַעַן (lit. *to answer*) that, so that, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house* יוֹסֵף בְּגִלְלָה לְיוֹסֵף *for Joseph's sake*; (Gen. xxx. 27) *the Lord has blessed me* בְּגִלְלָתְךָ *for thy sake*; (Gen. viii. 21) בְּעֵבֹר בְּעֵבֹר *for man's sake*; (Gen. xxvii. 4) וַיְבָרֶכְךָ נַפְשִׁי בְּעֵבֹר *that my soul may bless thee*. (See Exod. ix. 16).

306. *Obs. 3.*—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, אַחֲרַי is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, אַחֲרַי אַחֲרַי *to behind me*, בֵּין אַחֲרַי *to between**. תּוֹךְ אַחֲרַי *to the midst of*,

* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

into; whereas אודות concerning, on account of, is never used without the particle על preceding it: as, על אדות בנו concerning, or because of his son; על אדות הבאר concerning, or an account of the well (Gen. xxi).

על (from עלה to ascend) upon, above; מעל from above, or above (the force of מ being lost in the translation); but מעל above (lit-what is above), though derived from the same root, never occurs without the prefix מ; thus, ממועל from above, or above; and מעלה with local ה, though likewise derived from the same root is used without the prefix מ; as, מעלה upwards.—Sometimes with מעלה and with מ and ל, למעלה.

Thus likewise בלתי, בעבור, בגלל, never occur without ב, though this letter is, in the two first words, servile. Further, בגלל admits neither a prefix nor a preceding nor following particle. בעבור is sometimes used with ל to mark the final end or purpose; whereas בלתי admits both prefixes as well as particles: thus, לבלתי שמור (for) not to keep, מבלתי יכולת from defect of power, from inability, עד בלתי שמים unless, except, until the defect of the heavens, or until the heavens be no more. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an Oriental ear, if these terms were considered exclusively as prepositions—but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, nouns, are often used as such: thus, אחר the hinder part, the space behind; תוך the middle of; (from תוך the middle), בין the intermediate space, plu. בינות the intermediate spaces. Hence the propriety of such expressions, מלפני למעלה, מעל, אל מבין, אל-בין, מבין, מאחרי, אל אחרי. But we could not say אל לפני, nor לפני because the ל in לפני already expresses the relation denoted by the dative, and means literally, towards the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them: as, * מִבֵּית * *within the veil*, lit. *from within to the veil*. i. e. *with reference to it*; מִחוּץ לְעִיר *without the city*; מִמַּעַל לְעֵצִים *upon the wood*, lit. *from above, with reference to the wood*; סָבִיב לְמִשְׁכַּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar*; אָוִי לָהֶם *woe unto them!* הָלִילָה לִּי *woe unto me!* lit. *lamentation to me!* הָלִילָה לִּי *far be it from me! God forbid!* lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun: as, בֵּין הַנְּזָרִים *between the pieces*, בֵּין עֵינַי *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns: as, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (Gen. i. 4) *between the light and between the darkness*; בֵּין הַמַּיִם . . . (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין מַיִם לְמַיִם (Ibid. 6); בֵּין אוֹר לְחַשׁ (see Levit. xi. 47; Deut. xvii. 8).

Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

* Derived from בֵּית *a house*, itself probably derived from בָּא *to come in, to enter*.

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among*; as, בֵּין אֶחָיו (Prov. vi. 19) *among brethren*.

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words אָבַל לָחֵם that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as, אָבַל includes the *subject* as well as the *predicate*, לָחֵם must be the *objective*, whether it is placed after the verb—thus אָבַל לָחֵם; or before it—thus לָחֵם אָבַל.

Thus likewise the words of the following simple sentence, יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף (Israel loved Joseph) may receive any arrangement of which they are susceptible without altering the sense:—

- | | |
|-----------------------------------|----------------------------------|
| I. יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף. | IV. יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב. |
| II. אֶת־יוֹסֵף אָהַב יִשְׂרָאֵל. | V. אָהַב אֶת־יוֹסֵף יִשְׂרָאֵל. |
| III. אֶת־יוֹסֵף יִשְׂרָאֵל אָהַב. | VI. אָהַב יִשְׂרָאֵל אֶת־יוֹסֵף. |
- or VII. יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב with אָהַב conversive.

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle אֶת, there remains only the word יִשְׂרָאֵל which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random ; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers*.—The more important words will therefore take precedence of those that are less important*.

311. Hence it is that in Hebrew the *qualifying* word must follow the words *qualified*, and the *defining* words must be placed after those which are *defined*: thus, בֶּן־חָכָם (not חָכָם בֶּן) a wise son ; יוֹם־שֵׁנִי (not יוֹם שֵׁנִי) second day ; בַּת־מֶלֶךְ (not מֶלֶךְ בַּת) a king's daughter ; הָאִישׁ הַזֶּה (not הָאִישׁ הַזֶּה) this man. See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

* The order of words in the first verse of the Book of Genesis may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive: thus, בְּרֵאשִׁית בְּרֵאֵי בְרֵאֵי אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds *first*—that this world had a *beginning*, in contradiction to those who maintained its *eternity*: *secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will*; and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים the *Almighty Being*, the Author of all the powers—and last of all, the objective cases—אֵת־הַשָּׁמַיִם וְאֵת־הָאָרֶץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member*: as in the arrangement marked I.

313. But in historic narratives where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first †, then the *nominative*, then the subordinate members, and last of all, the minor circumstances: as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum*. according as the speaker attaches more or less importance to either of the words; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences:—

* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain: as, הַאִשָּׁה—אִשֶּׁר נָתַתָּה עִמָּדִי—הִיא | נְהַנְדָה | לִי | כִּוְהַעֲזִין יְהוָה—אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי; וְאִשֶּׁר דְּבָרְתִּי לִי וְאִשֶּׁר נִשְׁבַּעְתִּי לְאָמֹר לְוָרֶעַךְ אֲתָן אֶרְתִּי־הָאָרֶץ הַזֹּאת—הוּא | בָּנָה | אֶת־יִשְׂרָאֵל * (Gen. xxiv. 7); וְהָיָה הָעָלְיוֹן: הוּא | בָּנָה | אֶת־יִשְׂרָאֵל * (2 Kings xv. 35).

When the *nominative* is thus separated from the *verb* by explanatory circumstances, the personal pronoun corresponding with the *nominative* is introduced to recall, as it were, the subject; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition.

I.—בְּחִיקְךָ | שִׁפְחָתִי | נָתַתִּי | אֲנֹכִי. (Gen. xvi. 5.)

I have given my maid into thy bosom.

II.—לְאִשׁ הַזֶּה | נָתַתִּי | אֶת בְּתִי. Deut. xxii. 16.)

Lit. My daughter I gave unto this man for a wife.

In the first example, the *nominative* אֲנֹכִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She, therefore, begins with the *Ego* אֲנֹכִי; 'It was *I*, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אֲנֹכִי, as if he scarcely thought of himself, and begins his address to the judges with אֶת בְּתִי *my daughter*, as the object nearest his heart.

315. In the following verse, אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֵתוֹ תַעֲבֹד (Deut. vi. 13), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אתה תירא את יהוה אלהיך ואתו תעבד, &c., or—אתו תעבד ואתו תירא, &c., and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as, הֵנָּם, בְּתֵאוֹם, עֵתָהּ, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיִּצְאֶה הֵנָּם (Ex. xxi. 11); לֹא תִשְׁלַחְנֻהוּ רִיקָם (Deut. xv. 13); וַיֹּאמֶר יְהוָה בְּתֵאוֹם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, בִּי־עֵתָהּ רִיקָם שְׁלַחְתָּנִי (Gen. xxxi.

42); על־בֹּן פְּתָאוֹם יָבֵא אִידוֹ (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence: as בְּבֹל פְּתָאוֹם נִפְלְאָה בְּבֹל (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, מְבַקְשִׁים אַתֶּם מְבַקְשִׁים (Mal. iii. 1); תִּנֵּם נִמְכַרְתֶּם (Is. lii. 3); יָרָא אֵיזֹב אֵת יְהוָה (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same indetical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are.—

דַּע כִּי הַמְּלוֹת הֵם בְּגוּפּוֹת וְהַמַּעֲמִים הֵם בְּנִשְׁמוֹת וְהַגּוּף
 לְנִשְׁמָה כְּמוֹ כְּלִי : עַל כֵּן מִשְׁפָּט כָּל-הַחֲכָמִים בְּכָל-לָשׁוֹן
 שִׁישְׁמְרוּ הַמַּעֲמִים וְאִינֶם הוֹשִׁישׁוּן לְשִׁינָיו הַמְּלוֹת אַחַר שֶׁהֵם
 שׂוּיִם בְּמַעֲמָם :

‘ *Know that words are like bodies, and the senses* (meanings) are like souls; and that the body is a mere instrument (organ) to the soul.*

* It is very remarkable that a man so learned as *John Buxtorf* should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence the practice of all wise men, in every language, to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning.' He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought ; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מלא full (i. e. expressing the quiescent letters ו י א), and at other times חסר deficient ; as for instance, why the word עולם is sometimes written with the ו, and at other times עלם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לאמר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אל תשים לב אל המלות כי הם כגופות והמעשים הם
 כרוחות : והבוררת בשני כלים זה כמו זה במעשה מעשה
 אחר הוא :

' Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his *Thes. Gram. Ling. Sanctæ*, p. 599), he cites the preceding quotations from *Aben Ezra's* work, and renders the first thus—' *Scito dictiones esse quasi corpora, & ACCENTUS (!) quasi animas,* &c. The second he renders thus—' *Ne apponas animum ad dictiones: illæ enim sunt instar corporum. & ACCENTUS (!) sicut spiritus sive animæ,* &c. What probably misled the learned author is, that the word נְעָמִים is frequently used by Rabbinical writers for accents. But that *Aben Ezra* does not use the word in this sense, is clear enough.

doeth, in fact, the same work.' In short, he strongly recommends to those who study the sacred volume, to look to the spirit, rather than to the *mere letter*.

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately* before their respective verbs: as, אֵל תִּלְךָ, לֹא אָבֵל, בֵּל חֲלִיתִי.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, בִּי תִּמְנָה עֶבֶד עֲבָרִי (Ex. xxi. 2); אִם אֶדְנֶיךָ יִתְּנֶנּוּ אִשָּׁה (Ibid.); אִם יוֹם אִזּוֹ יוֹמִים יַעֲמֹד לֹא יָקָם בִּי בְּקִפּוֹ הוּא (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (הֲ), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, הַמִּלֶּךְ תִּמְלֹךְ עָלֵינוּ אִם כִּי־שָׁלַח תִּשְׁלַח בָּנוּ הַשְּׂמִיר אַחֲרֵי אֲנָכִי (Gen. iv. 9); מִדָּה תִּתְּנֶנּוּ לִי מִדָּה אֲמַרְתָּ אַחֲרַי הִיא (Gen. xii. 19); מִי הָאִישׁ הַלְזָה (Gen. xv. 2); אֵיךְ שָׂרָה אֲשַׁתְּךָ (Gen. xviii. 9); מִי הָאִישׁ הַלְזָה (Gen. xxiv. 65).

321. In a few instances we find the nouns placed by way of *emphasis*, before the interrogative: as, אֲבוֹתֵיכֶם אֵיךְ הֵם וְהִנְבִּיאִים אֵיךְ הֵלְעוּלָם יִהְיוּ (Zech. i. 5); *your fathers where are they? and the prophets will they live for ever?*

* Sometimes, however, the particle is separated from the verb by an intervening word: as, לֹא לִבִּי הִלֵּךְ (2 Kings v. 26); אֵל בְּאֶפֶד; תּוֹכִיחֵנִי וְאֵל בְּחִמָּתְךָ תִּסְרְנֵנִי (Ps. vi. 5).

APPENDIX.

EXTRACTS

FROM

SCARCE HEBREW BOOKS.

I.

FOLLY OF IDOLATRY.

From the 13th Chapter of Wisdom of Solomon, v. 1—10.

אֲמַנְם בְּן הוּא אֵךְ לְהִבֵּל דְּמוֹ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם
 דַּעַת אֱלֹהִים , כִּי אֵינָם יוֹדְעִים אֵת יי וְטוֹבוֹ לִנְגַד עֵינֵיהֶם י
 לֹא הִכִּירוּ אֵת הַיּוֹצֵר , וְאִם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי
 לְהַפְדָּ , כִּי אָמְרוּ אֵשׁ אִו רוּחַ אִו סַעַר אִו חוּג הַכְּבָבִים אִו
 מִים שׁוֹמְטִים אִו מְאֹרוֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמּוֹשְׁלִים
 בָּאָרֶץ : וְאִם תִּפְאָרַת דְּבָרִים אֱלוֹ הַשִּׁיאָם לְהֵאֱמִין כִּי
 אֱלֹהִים הֵם , אֵיךְ לֹא הִבִּינוּ מָה רַם אֲשֶׁר מִמַּעַל לָהֶם
 אֲדוֹן הַתִּפְאָרַת אֲשֶׁר עָשָׂם : וְאִם עַל פִּהֶם וּגְבוּרָתָם
 תִּמְהוּ מִדַּעַ לֹא הִשְׁכִּילוּ מִהֲרִב פִּתּוּ יוֹצְרָם : כִּי
 בְּהִתְמַשֵּׁל הַיּוֹצֵר אֶל מַעֲשָׂיו מִכַּח בְּלִם וּמִתִּפְאָרָתָם יִרְאֶה
 דְּמוֹת כְּבוֹדוֹ : וּפֶן תֵּאמַר לֹא יֵאֻשְׁמוּ עַל זֹאת כִּי אֵת
 יי בִקְשׁוּ וְלִבָּיִת עַד תִּכּוֹנְתוּ חֲפָצוֹ וַיִּכְשְׁלוּ : כִּי עוֹדָם

תרים במפעלותיו נלכדו למראה עיניהם כי טובים היו
 כל הדברים אשר ראו : לא בן הוא ולא יכפר להם
 הדבר הזה : כי אם יספו דעת ויבינו מוסדות הארץ
 על מה לא השיגו חיש מהר את-אדון כל המעשים
 האלה : ואלה נבזים כלם אשר קראו בשם אלהים לכל-
 מעשה ידי אדם זהב וכסף העשוי בכל מלאכת מעשה
 תבנית כל חיה ואבן דומם אשר פסלו קדמונים וישמו
 כסלם בדברים מתים :

II.

ORIGIN OF IDOLATRY.

Chap. xiv. c. 15—31.

אב מתעצב על בנו אשר מת פתאום בלא
 עתו עשה את תבניתו ויעש לאלהיו אדם מת
 ויצו לאנשי ביתו לזבוח לו ולעבדו : וברוב הימים
 התחזק המנהג הרע הזה וישמו אותו המלכים לחוק
 ויצוו לכבד את הפסילים : כי האנשים אשר גרו בארץ
 רחוקה ולא יכלו לכבד את-פני המלך ויעשו פסל
 בתבנית המלך החי אשר עבדו להחניפו באהבתם
 מרחוק במקרוב : וגם נאות החרש אמצה את-לבב
 האוילים לעבוד את העבודה הזאת : אולי מגמת

הַחֶרֶשׁ הַיְתֵה לְמִצּוֹא חֵן בְּעֵינֵי הַמֶּלֶךְ וַיִּתְאַמֵּן לַעֲשׂוֹת
תֹּאדָר הַתְּבִנִית שְׁלֹם כְּתָאָרוּ : וַיִּלְכַּב דִּלֵּת הָעַם אֲשֶׁר
נִפְתָּה מִיּוֹפֵי הַמְּלָאכָה נָתַנו הוֹד אֱלֹהֵי לְאִשֶׁר כִּבְדוּ
לְפָנִים כְּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְרַגְלֵי בְּנֵי אָדָם כִּי
מְכֻבָּד עוֹל וּמְאֻבְרִיּוֹת הַמּוֹשְׁלִים בָּם קָרְאוּ בְּשֵׁמוֹת
לְעֵצִים וּלְאֻבְנִים לֹא יִקְרָא בָהֶם כָּל יְצוֹר : וַיְהִי נִקְל
בְּעֵינֵיהֶם כִּי חָדְלוּ לְדַעַת אֶת־הָאֱלֹהִים אֲבָל כְּאֲשֶׁר רָגְשׁוּ
לְלַכֵּת בְּאוֹלָתָם קָרְאוּ לְרַעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשְּׁלֹם : כִּי
כָּה יַעֲבֹדוּם זֹכְחִים אֶת בְּנֵיהֶם אוֹ זֹלְלִים וְסוֹבְאִים
בְּהוֹלְלוֹת נִכְרִיָּה : לֹא שָׁמְרוּ דְרֶךְ הַחַיִּים וְלֹא נִשְׂאוּ
לְהֵם נָשִׁים כְּמִשְׁפָּט אֲדָּ זֶה מְרַצַּח רַעְהוּ בְּעֶרְמָה וְזֶה
יִנְאָף אֶת אִשְׁתּוֹ עֲמַתּוֹ לְהֶאֱדִיב נַפְשׁוֹ : הַכֹּל חֶבֶר יִחְדּוּ
בְּאוֹלָתָם דָּם וְרַצַּח גָּזֹל וּמְרָמָה מְשַׁחַרַּת וּמְרַד מְהוּמָה
וְאֵלֶּה וּלְצָרוֹר לְאֻנְשִׁים טוֹבִים : נִבְלָה וְהִכָּאֵב לֵב גַּם
לְקַחַת הַנְּשִׁים בְּחֻזְקָה גַּם נְאוּף גַּם זְנוּת כָּל אֵלֶּה נִהְגּוּ
בִּינֵיהֶם : כִּי עֲבֹדַת הָאֱלִילִים רְאִשִׁית וְתַכְלִית כָּל--
רַע : בְּחִנְיָהֶם מִשְׁתַּפְּרִים מִתְנַבְּאִים סָרָה נוֹחֲגִים בְּדֶרֶךְ
רַע וְנִשְׁבָּעִים לְשֹׁקֵר : כִּי בְּעִבּוֹר יְאֻמִּינוּ בְּאֱלִילִים אֲשֶׁר
אֵין בָּהֶם רוּחַ חַיִּים לֹא יִגּוּרוּ מִרַע בְּהִשְׁבָּעַם בָּם לְשֹׁקֵר :
וְעַל שְׂתִיָּהּ יִשְׁפָּטוּ בְּצַדֵּק עַל חֲשָׁבָם רַע עַל יְיָ וְעַל הַשְּׁבָעַם
בְּמְרָמָה לְשֹׁקֵר לְהַבְזוֹת כָּל־קֹדֶשׁ : לֹא בָכַח אֵלֶּה אֲשֶׁר
יִשְׁבָּעוּ בָּם אֲבָל נִקְמַת צַדֵּק הַמִּתְנַקְמַת בְּיוֹם מִשְׁפָּט
מְרַשְׁעִים תַּעֲשֶׂה זֹאת :

III.

WISDOM.

The 24th Chapter of Ecclesiasticus*.

החכמה תחלל נפשה ובקרב עם אלהים תתפאר :
 בעדת אל תפתח פיה ובתוך עמו תתהדר : כי מפי
 עליון יצאה וכערפל כסטה ארץ : אנכי במרום עליון
 משבני וכסאי בעמוד הענן : בשמים עמו הייתי ובמעמקי
 תהומות שם אני : במעינות נכבדי מים ובמוסדות תבל
 הלכתי ובכל עם ואם שלטתי : בכל אלה מנוחה
 בקשתי ואיה איפה מקום מנוחתי : אז פקד עלי יוצר
 כל ואל עושני אמר לי ביעקב תשבן ובישראל
 תשתרר : מראש קדמי תבל נבראתי ולעלמי עד לא
 יסוף זכרי : במשבן קדשו לפני עבדתי ושם בציון אתו
 קמתי : קריה אהובת אבותי נחתי וירושלים עיר ממשלתי :
 רביתי בעם סגלת יי בישראל חבל נחלתו : גדלתי
 בארו בלבנון בעץ זית בשניר וחרמון : בתמר בעין
 גדי בשושנה בעמק יריחו : בנירת הרחיבו דליותי ובעין
 על פלגי מים פורותי : בקנמון ובשמים ראש בשמי וכמר
 דרר נתתי ריחי : כלבונה וחלבנה ואהלים וצרי בשמן
 הטוב ריחי : כאלה הכוי שרשי וענפי ענפי שבה ויקר :
 בהדרת גפן שפרתי ופרחי הוד והדר : שעו אלי

* Translated by Ben-Zeeb.

מִשְׁחָרֵי וּמִפְרֵי הַטּוֹב הַתִּעֲנֵנּוּ : כִּי מִתּוֹק מִצּוּף לִקְחֵי
 וּמִנִּפְתַּת אֲמָרֵי : אוֹכְלֵי עוֹד יִרְעִבוּ וְשׂוֹתֵי יִשׁוּבוּ יִצְמָאוּ לִי
 שׁוֹמְעֵי לִי לֹא יִפּוֹל וְעוֹשֵׂה דְבָרֵי לֹא יִפְשֵׁל : כֹּל אֱלֹהִים
 בְּסֵפֶר בְּרִית יִי כְּתוּבִים : תּוֹרָה צְוָה לָנוּ מִשֶּׁה מוֹרְשָׁה
 קְהֵלֶת יַעֲקֹב : מְלֵאָה חֲכָמָה כְּפִישׁוֹן וּכְנִהֵר חֲדָקָל בִּימֵי
 הָאָבִיב : מְטִיפָה שְׁכָל כְּנִהֵר כְּרֵת וּכְיִרְדֵן בִּימֵי הַקְּצִיר :
 מְבִיעָה לִקַּח כְּיִאֹר וּכְגִיחוֹן בִּימֵי הַבְּצִיר : לֹא גָמְרוּ
 קְדֻמוֹנִים הַחֲכָמָה וְהָאֲחֵרוֹנִים לֹא יִשְׁגוּהָ : כִּי רַחֲבָה הִיא
 מְנֵי יָם וְעִמּוּקָה מִתְהוֹם רֶבֶה : אֵף אֲנִי כְּנִהֵר מִשְׁקָה
 וּכְבִרְכַת מַיִם עָלַי גֵּן יֶרֶק : אֲמַרְתִּי אֲשַׁקֶּה גְנִי וְאֶרְוֶה
 עֲרוֹגַת מִטְעֵי : וְהִנֵּה הֵייתִי לְתַעֲלָה וּמִתְעַלָּה לְנַחַל
 וּמִנַּחַל לְנִהֵר וּמִנִּהֵר לַיָּם : עוֹד יֵאִירוּ קִרְנֵי הוֹד אֲמָרֵי
 כִּשְׁחַר וַיִּפּוּזוּ קְנֵי לִקְחֵי עַל כָּל אֲפָסִים : עוֹד כְּנָבוֹאת יִי
 אֲטִיף מְלֵתִי וְלִקְחֵי אָמִים לְדוֹר אַחֲרוֹן :

IV.

COPY OF THE FIRST LETTER WHICH THE ROMAN
SENATE SENT TO THE JEWS.

Maccab*. Chap. viii. v. 22—37.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לְחוֹת נְחֹשֶׁת
 וַיִּשְׁלְחוּ אֹתוֹ יְרוּשָׁלַיִם לְהִיּוֹת לָהֶם לְזִכָּר הַבְּרִית :

* Translated into Hebrew by Dr. S. I. Fränkel. The whole of the *Apocrypha* has been translated by this learned man into pure Hebrew, and may be had at Messrs. Taylor, Walton, and Maberly's, Upper Gower Street and Ivy Lane.

יצו יי את-ברכתו שלום לעם רומא ולעם יהודה
 גם בים וגם ביבשה וחרב לא-תעבר בארצם עד עולם :
 אולם כִּי-תִקְרָה מִלְחָמָה בְּרוּמָא אוּ בְכָל-אַרְץ מִמְּשַׁלְתֶּם
 אוּ בְּבַעֲלֵי בְרִיתֹם עֹזר יַעֲזְרוּ אוֹתָם הַיְהוּדִים בְּאַמַּת
 וּבְתַמִּים כְּפִי עֲנִין הַדְּבָר : וְלֹא יִכְלְפוּ אֶת-אוֹיְבֵי רוּמָא
 לֹא-בְצִידָה וְלֹא-בְנִשְׁק לֹא-בְכֶסֶף וְלֹא-בְאַנְיוֹת בְּרִצּוֹן
 הַרוּמָאִים : כֹּל-אֱלֹהִי יִשְׁמְרוּ לַעֲשׂוֹת בְּלִי קַחַת דְּבָר
 בְּמַחֲרִים :

וכי תקרה מלחמה בארץ היהודים יבאו אנשי רומא
 לעזרתם באמת ובתמים כפי ענין הדבר : ונתן לא-יתנו
 לאויבי היהודים לא-אכל ולא-נשק לא-כסף ולא-אניות
 כי זה רצון הרומאים ואת-אלה ישמרו לעשת בלי-מעל
 ומרמה : על-פי הדברים האלה הקם הברית בין בני-
 רומא ובין היהודים : וכי יעלה על-לב שניהם להוסיף
 על-אלה או לגרוע מהם בחפצם יעשו וכל-אשר יוסיפו
 או יגרעו יקום :

ועל-אודות דימטריום אשר עשק את-היהודים כתבו
 לו לאמר : מה-לך כִּי-תִסְתַּוֵּל בְּיְהוּדִים וְהֵם אֲתִינוּ
 וְאַנְשֵׁי בְרִיתֵינוּ : וְחָיָה כִּי-יָשׁוּבוּ אֵלֵינוּ לַצֶּעֶק עֲלֶיךָ בֹא
 נבא לעזרתם ונלחמך בים וביבשה :

V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-
PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי
אֲשֶׁרְתָּא :

יוֹנָתָן הִפְתָּן הַגְּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל-עַם-הַיְהוּדִים
לְאַחִיהֶם אֲנָשֵׁי אֲשֶׁרְתָּא שְׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאַרְיֹשׁ מִלְּבָבְכֶם שָׁלַח סִפְרִים
אֶל-חוּנְיֹו פִתְּן הַגְּדוֹל לֵאמֹר כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ
בְּכַתּוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתְחַרֵּת : וְחוּנְיֹו שָׁמַח
לְקִרְאת הַצִּיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סִפְרֵי הַבְּרִית וְהֶאֱהָבָה
מִיָּדוֹ : וְעַתָּה אִם-אֲמַנְם לֹא-יִסְרְנוּ דָבָר וְתוֹרַת יי אֲשֶׁר
בְּיַדֵּינוּ לְתַנְחוּמִים לָנוּ : לֹא חָדַלְנוּ מִשְׁלַח לְכֶם אֶת-
מִלְּאָכֵינוּ אֱלֹה לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֱהָבָה וְהֶאֱחָוָה
עִמָּכֶם פֶּן-נִחְשָׁב פְּזוּרִים בְּעֵינֵיכֶם כִּי אָרְכוּ הַיָּמִים אֲשֶׁר
שָׁלַחְתֶּם לָנוּ : לָכֵן דַּעוּ-נָא כִּי כָל-שַׁבָּת וּמוֹעֵד אֲשֶׁר
נִקְרִיב בָּהֶם קָרְבַּן לְאֱלֹהִים וְנוֹפְרֹתָם גַּם-אַתֶּם עַל-עֲלוֹתֵינוּ
וּבִתְפִלָּתֵינוּ כַּאֲשֶׁר יָאוּרַת לְהַעֲתִיר אֵלָּי בְּעַד שְׁלוֹם
הָאֲחִים : כִּי בְשָׁלוֹמָם וּבִכְבוֹדָם יִגַּל וַיִּשְׂמַח לִבֵּנוּ : וְאַף כִּי
צָרוֹת רַבּוֹת וְרַעוֹת עָבְרוּ עַל-נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל-

המלכים מפביב אשר קמו עלינו להשחיתנו : לא עלה
 על-לבנו להוגיע אתכם או את-בעלי בריתנו לבקש
 עזרה מידם במלחמות האלה : כי יי אלהים היה בעוזרנו
 והצילנו מכל צרנו ויבניעם לפנינו : אולם בשלח בעת
 את-מלאכינו את-נומניוס בן-אנטיוכוס ואת-אנטיפטר
 בן-ישנע לאחינו בני-רומה לחדש את-ברית האהבה
 הנושנת עמכם : הפקרנו אתם ללכת גם אליכם לשאל
 לשלומכם ולתת את-הספר הזה בידכם ולחדש את-
 בריתנו אתכם . ואם ייטב בעיניכם תשיבו אתנו דבר :
 וזאת משנה הספר אשר שלח ארנוש לחוניו :

ארנוש מלך אשפרתא לחוניו בהן הגדול שלום :

מצאנו כתוב בדרברי הימים כי ישבי אשפרתא
 והיהודים אנשים אחים המה ואברהם אב לשניהם .
 ועתה כידענו זאת הואיל-נא וכתבו לנו השלום
 לכם וגם אנחנו נכתב לכם : גורל אחד יהיה לכלנו
 מקנינו ומקנינו יהיו לכם ומקניכם יהיו לנו
 ואנכי שפטתי אל-נכון להודיעכם את-כל-אלה :

VI.

TALES FROM THE TALMUD.

מוֹנְבוּ הַמֶּלֶךְ פָּתַח בְּשֵׁנַת בְּצוּרַת אֶת אוֹצְרוֹתָיו אֲשֶׁר
אָצַר הוּא וְאֲשֶׁר אָצְרוּ אֲבוֹתָיו, וּבְלִבֵּל בָּהֶן כָּל נֶפֶשׁ
רַעֲבָה, וַיָּבֹאוּ אֵלָיו אָחִיו הַנְּשִׂאִים וַיִּגְעְרוּ בּוֹ לֵאמֹר:
אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פְּנִיתָ, וַיַּעַן
אוֹתָם הַמֶּלֶךְ, אֲבוֹתֵי אֲסָפוּ אוֹצְרוֹת כָּלוֹת וְאֲנִי אֲסַפְתִּי
אוֹצְרוֹת לְנֹצֵחַ נֹצְחִים, אֲבוֹתֵי טָמְנוּ בְּמָקוֹם שֵׁיֵד אָדָם
מִשְׁנֵת, וְאֲנִי טָמְנֵתִי בְּמָקוֹם שְׂאִין יַד אָדָם מִשְׁנֵת,
אֲבוֹתֵי אָצְרוּ שְׂאִין עוֹשֶׂה פְּרִי, וְאֲנִי אֲצַרְתִּי הָעוֹשֶׂה פְּרִי,
אֲבוֹתֵי טָמְנוּ בְּכֶסֶף וְזָהָב, וְאֲנִי רִבְשֵׁתִי נֶפְשׁוֹת, אֲבוֹתֵי
אֲסָפוּ לְאַחֵרִים וְאֲנִי אֲסַפְתִּי לְנֶפֶשׁ, אֲבוֹתֵי אָצְרוּ לְעוֹלָם
הַזֶּה, וְאֲנִי אֲצַרְתִּי לְעוֹלָם הַבֹּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחֲמָן בִּקְשׁ מִן רַבִּי יִצְחָק לְבָרְכוּ, אָמַר לוֹ
אֲמִשׁוּל לְךָ מִשָּׁל, אָדָם אֶחָד הָיָה הוֹלֵךְ בַּמִּדְבָּר וְהָיָה
עֵיף וְרַעֵב וְצָמָא, וַיִּמְצֵא עֵץ פְּרִי אֲשֶׁר פָּרְיוֹ הָיוּ מְתוֹקִים
עַד מְאוֹד וַיֵּצֵא יָפָה, וּבִרְכַת מַיִם עָבְרָה תַּחְתָּיו: וַיֵּאבֵל
מִפְּרִיו וַיִּשֶׁת מַיִם מִן הַבְּרֵכָה וַיֵּשֶׁב בְּצֵלוֹ, כִּאֲשֶׁר הִלֵּךְ
לְדַרְבּוֹ אָמַר, עֵץ! עֵץ! בְּמָה אֲבָרְכֶךָ? אִם בְּפְרֵי מְתוֹק הֲלֵא

הוא לך, ואם בצל יפה הנו לך, ואם בברכת מים הנה
 היא לך, אך בזה אברכך, שכל העצים אשר ינטעו
 ממך, יהיו כמודך, ואף אתה במה אברכך? אם בתורה,
 הנה היא לך לתפארת, ואם בעושר, הנה ישלך עושר,
 אם בבנים, הנה ישלך בנים, אך מי יתן ויהיו יוצאי
 ירכיך כמודך :

(See Hebrew Tales, No. xxxiii p. 93).

VII.

FABLES*.

משל שני צבאים

אָויל מחריש חכם יחשב, ובמושב נבונים יתישב :
 שני צבאים, עמדו על שפיים, מתלחשים בלט
 דבריהם, אין שמע ביניהם, ואזן זה אל זה חפרו, להגיד
 לו דברו, ויעבר איש עליהם, וילך לשאל להם, למה
 דברו בלט עצתם, פי אין מליץ בינותם, גם פי יצקו
 בכל-פחם, אין שמע דברי שיחם, פי מאדם הם רחקים,
 ויענו הנני נדבקים, להמתיק סודנו יחד, ומגלה סוד
 אין אחד, אבל העצה אשר לנו, בעבור פי נרפים אנחנו :

* These Fables are extracted from a work entitled משלי שועלים
 It contains 107 Fables, all written in the same style. Name of the
 author—*R. Berachia Hanakdan*. (See Wolf. Bib. Heb. No. 435).

הַכֶּסֶם בְּנֵי וּבֵין דֵּעָה קִנְיָה אֲמַת וְתוֹם רֵעֵה
 חֲשׂוֹב אֲוִיל בְּצֵל אֲלִיל וּמִן עֲצַת כְּסִיל שְׁעָה
 וְאִם יֵצוּ הָרוֹם בְּנֵה וְאֵל נְבוֹן דְּבַר שְׁעָה :

משל עורב וכבשה

עצה נותן ללא שואל, פתי נחשב ונואל :

עורב יָשַׁב עַל גֵּב כְּבִשָּׂה, שָׁמְעוּ נָא אֶת-אֲשֶׁר עָשָׂה,
 מִשְׁךְ וּמְרַט הַצֶּמֶר, מֵעַל צִוְאַרָהּ וּתְאֹמַר, עוֹרֵב הַפָּרָד
 מִעָלַי, וְשָׁמַע אֲמָרֵי וּמְלִי, וּכְן תַּעֲשֶׂה אִם יִשְׁלַךְ לִב, לֶךְ
 וְיֹשֵׁב עַל גֵּב הַכֶּלֶב, וּמִשְׁךְ מֵעַל גִּבּוֹ צִמְרוּ, וְלֹא תִשְׁאִיר לוֹ
 רַק עוֹרוֹ, וַיֹּאמֶר הָעוֹרֵב לֹא אֶעֱשֶׂה כֵךְ, כִּי תִעֲצָנִי לְפִי
 בְּרִבְךָ, צִמְרֶךְ רֵאשׁוֹן מִצֹּאֲתֶיהָ, פֹּה אֲשַׁב כִּי אֲוִיתֶיהָ,
 טוֹבָה עֲצָתִי מִעֲצַתְךָ, בְּכֶלֶב לֹא אֲחֲלִיף וְלֹא אֲמִיר אוֹתְךָ :

VIII.

ANECDOTES, &c.

פילוסוף אֶחָד רָאָה בְּחֹר מְרִבָּה דְּבָרִים, אָמַר לוֹ בְּנֵי
 הַחֹר, הֲלֹא אֱלֹהִים עָשָׂה לָנוּ שְׁתֵּי אֲזִנִּים, וְפֹה אֶחָד,
 לְמַעַן נִשְׁמַע הַרְבֵּה וּנְדַבֵּר מְעַט : גַּם הוּא—לְאֶחָד
 אֲשֶׁר שָׁאֵל בְּמָה רְחוֹק הָאֲמַת מִן הַשֶּׁקֶר—הִשִּׁיב, כְּמוֹ מִן
 הָעִינִים אֵל הָאֲזִנִּים :

מביא הטא המרבה דברים
וטוב לראות משמע אמרים

סוקראטים הנה אומר כל-ידיעתי היא שאיני יודע:
ויהי באשר זקן וקרבו ימיו למות אמר צר לי מאד, כי
עמה הייתי מתחיל ללמד אורח חיים.
חכם, בעיניו סכל
וחכם בעיניו, סכל:

מטרונה אחת הייתה בוכה ומתאבלת על בפעלה
החולה, ובמר נפשה צעקה מות! מות! לו תקחני תחת
אישי. הפנות שמע ויבא ויאמר הנני, ותקחנה האשה מאד
ותאמר אליו, לך-נא ואראך האיש אשר אתה מבקש
רבים מחכים למות ואיננו
ובבואו פחד ופחדו ממנו:

שאלו לחכם מי הם החשובים החכמים או העשירים?
ויען, החכמים: אמרו לו אם בן למה החכמים בפתחי
העשירים יותר ממה שהעשירים בפתחי החכמים?
ויאמר, החכמים יודעים מעלת העשר, אבל העשירים
אינם יודעים מעלת החכמה
למוד ממי שיודע, ולמד למי שאינו יודע, ואם תעשה
זאת תדע מה שלא ידעת, ותזכור את אשר ידעת:

IX.

MORAL MAXIMS*.

מוסר השכל במליצה :

אָמְרִי	בְּנֵי רֵאשִׁית	יֵרֵא הָאֵל
: אָמְרִי	וְשִׁמְעָה מֵה-	לְכֵה קוֹמָה
תְּחִלָּה	עֲבוֹדָתְךָ	וְתֵן עַל כָּל-
תְּפִלָּה	אֱלֹהֶיךָ	בְּכָל יוֹם ל-
שְׁחָרָךְ	לְהַשְׁבִּים כָּל-	וְעֲלִיךָ
: חֲסוֹדְךָ	וְעֲלִיו מֵה-	לְהוֹדוֹת לוֹ
מִחֲלָה	פְּנֵי הָאֵל	הִיָּה תָמִיד
: יִמְלֵא	אֱלוֹתֶיךָ	וְאֵז כָּל-מִשְׁ-
וְתוֹרָה	שְׁמוֹר מִצְוָה	שְׁמוֹר חוֹקָה
: צְרוּרָה	תְּהִי נִפְשְׁךָ	וְדַע בִּי בָם
פְּלִילִים	אֲצִילִי עִם	וְהִתְרַע בְּ-
: בְּסִילִים	וְאֵל תֵּט אֵל	דְּבַק בָּהֶם
חֲכָמִים	נָךְ אֵל פִּי	תְּהִי נָא אֶז-
לְשָׁמַיִם	אֲסוּף מֵהֶם	וְעִינְךָ תֵּן-
וְגוֹרָךְ	בְּכָל שְׁבִתְךָ	וְקִנְאָה בָם
: חֲבֵרְךָ	תִּקְנֵא ב-	בְּכִסְדְּךָ אֵל

* From מִאֲמַר הַשֵּׁבֶל, a didactic poem, by the celebrated *R. Hai*, who flourished about the beginning of the eleventh century.

עֲשִׁבִים	אֶכּוֹל וְרָעָה	בְּמַלַּח פֶּת
: נְדִיבִים :	אֲגֹרֶה מִ-	וְאֵל תִּשְׁאֵל
בְּקִבְרֶךָ	וְהַטְּמֵן	בְּחַר מָוֶת
: שְׂאֲרֶךָ :	לְבַקֵּשׁ מִ-	וְאֵל תִּלְךָ
לְשׂוֹאֵל	הֵיחָ שׂוֹאֵל	וְלִמָּה תִ-
: בִּיד אֵל :	הֲלֹא הַכֵּל	שְׂאֵל מֵאֵל

X.

THE 8th PSALM PARAPHRASED*.

1.—"יֵי אֲדִנִּינוּ מִה אֲדִיר שִׁמְךָ וְכוּ"

אֲדוֹן עַל כָּל-נִבְרָא אֲדוֹן עֲלֵינוּ
 כַּמָּה גוֹרָא שִׁמְךָ עַל כָּל-הָאָרֶץ
 כִּי אֱלֹהֵי הַהוֹד וַיִּפְרֵץ פְּרִיץ
 עַל הַשָּׁמַיִם מוֹל מְרָאָה עֵינֵינוּ :

2.—מִפִּי עוֹלָלִים וַיּוֹנְקִים יִסְדַּת עוֹ וְכוּ"

מִפִּי כָל-עוֹלָל כָּל-יוֹנֵק יִסְדַּת
 עוֹ מוֹל כָּל-שִׁנְאָ וְלִמְעַן צְרִיךְ
 לְשִׁבִית אוֹיֵב מִתְנַקֵּם מֵעֲלִיד
 וּבְכֵן זָדִים שׁוֹגִים רָגַע אֲבָדַת :

* From *בְּהַגַּת אֲבְרָהָם* a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Haohen*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמ״ך מעשה אצבעותיך וכו׳

כִּי אֶל שְׁמִיךְ הָרַמִּים תִּפְנֹתַ
פֶּעַל אֶצְבַּע שְׁרֵי אִשָּׁא עֵינַיִם
כִּי מִשְׁתַּאֲה אַבִּיט גְּבַה שְׁמַיִם
לְרֹאוֹת יָרֵחַ פּוֹכְבִים פּוֹנְנָת :

4.—מה אנוש כי תזכרנו וכו׳

מָה אִישׁ כִּי תִזְכֹּר לוֹ בְּמַעוֹן הַקֹּדֶשׁ
וַתֵּט אָזְן אֱלֹוֵי מֵאֲשַׁנֵּב שְׁחַק
מָה בֶן-אָדָם אָנוּשׁ אָבָק וְשַׁחַק
לִפְקֹד אֶתוֹ כָּל-יוֹם כָּל-לַיִל כָּל-חֹדֶשׁ :

5.—ותחסרהו טעם מאלהים וכו׳

וַתַּחַסֵּר לוֹ כְּמַעַט לְהִיּוֹתוֹ עֶבֶד
לְאֵל , וּכְמוֹ מִלְאָךְ וּמִשְׁרַת צֶדֶק
כְּבוֹד עֲטֹרַת לוֹ עַל אֲרִיץ הַדֶּק
כְּתֵר הָדָר אֱלֹוֵי נָתַת זָבָד :

6.—תמשילהו במעשי ידיך וכו׳

תִּמְשִׁילְהוּ עַל כָּל-פְּעַל יָדֶיךָ
תַּחַת רִגְלָיו כָּל-דְּבַר שִׁתְּרָה
הַכֹּל לְכְבוֹד שְׁמֶךָ בְּרֹאֵת אֶתָּה
וַתִּתֵּן לוֹ כָּל-הַנְּקִרָא בְּשִׁמְךָ :

7.—צנה ואלפים לכם וכו'.

צאן ואלוף בלם נגדו יכרעו
גם כל-חיתו שדה ירדה בכח
צפע תנין וכפיר ירמוס כחוח
שחל ופתן מפניו נכנעו :

8.—צפור שמים ודגי הים וכו'.

צפור שמים לו ודגי הנהר
עבר ארחות ימים אליו שומע
ימשוך לניתן לו מים נובע
ותבואות שמש לו עם גרש סרר :

9.—" אדונינו מה אדיר שמך וכו'.

אדון על כל-אדון אל חי מלכנו
כמה אדיר שמך בגדודי מטה
אם על הארץ ברבת אל שקטה
כמה נורא שם אל על כל-ארצנו :

XI.

TRUTH*.

מן האגמים לעלות ייגעו
אידים חשוכים אל פני רקיע.

* From קול מוסר by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אֶדְ זָרְחָה שְׁמֶשׁ , וְאוֹר תּוֹפִיעַ ,
נָסוּ צִלָּלִים , אֶפְסוּ גְוָעוּ :

מִן הַרְשָׁעִים , כִּי בְּבִין הַטְּבָעוּ ,
קִיטוֹר בְּזָבִים יַעֲלֶה יִרְקִיעַ ,
אֶדְ הָאֵמֶת תִּזְרַח וְקוֹל תִּרְיעַ ,
נָסוּ שְׁקָרִים רַחֲקוּ נִבְגְּעוּ :

אֶמְרֵי אֵמֶת זָהָב בְּכוֹר נֶאֱרָפוּ
יִבְחָנוּ הַיָּטִיב וְיִתְמָמוּ ;
יִתְבּוֹנְנוּ לְעַד וְלֹא חָלְפוּ :

סִיגֵי שְׁקָרִים נִתְכוּ חַיֵּשׁ תַּמּוּ ,
מֵעַד אֲמוּנִים יִבְרָחוּ נִגְפוּ ;
אֲנָשֵׁי אֵמֶת עַל כֵּן לָגַם הוֹרְמוּ :

XII.

HOPE AND FEAR*.

יִרְאֶה וְתִקְוָה תוֹךְ לִבִּי צָבֵאוּ
יּוֹם יּוֹם , וְלֹא אֲשַׁקּוּט וְלֹא אֲרַגֵּעַ :
זֹאת תַּחְזִיק אוֹתִי , וְזֹאת תִּכְנִיעַ .
אֶדְ זֶה לְזֶה צְרוּת , וְקוֹלֵן נִשְׂאוּ :

* See the preceding Note.

אִירָא יְמֵי רַעָה, וְלֹא יִתְמַהֲמֶהוּ;
 אֶבְטַח, וְאוֹר פְּחֵי עֶדֶן יוֹפִיעַ;
 אֶרְעֵד לְיוֹם מִיתָה לְחֵי יַגִּיעַ,
 אַחֲסֶה בְּאֵל חוֹנֵן, חֲסָדָיו נִפְלְאוּ;
 קוּי זְמָמִי, בְּנִעְיָמִים אֲשַׁמְחֶה,
 אֶבֶן שְׁעִיפֵי יִרְאוּ נִבְהָלוּ;
 מִתְהַפּוּכוֹת עֵת, וְחֻכְמָה נִסְרָחָה;
 עוֹד כָּל-יְמֵי אֶרֶץ, וְלֹא יִחְדְּלוּ,
 תִּקְוָה וְיִרְאָה זֹאת לְזֹאת לֹא נִצְחָה;
 עַד-כִּי בְנֵי אִישׁ לְשֹׂאוֹל יוֹבְלוּ;

XIII.

THE CONTENTED SHEPHERD.*

רוֹעֵה עֶדְרָיו גֵּעֵר
 אֵין מִמֶּנֶת חֶלְקוֹ טוֹבָה בְּאֶרֶץ;
 כָּל-מַהֲשֻׁבוֹת לְבָבוֹ תִשְׁפִּילֶנָה שֶׁבֶת;
 כָּל-תְּהוֹמוֹד נִפְשׁוֹ בְּגִדּוֹלוֹת לָקֶת,
 כִּי אִם רַעוֹת צִאֲנוּ אֶל עֵין הַמַּיִם,
 וּלְפִיו חֶלְבֶם קָחַת;
 יְבִיט כְּצִאת אֲרוֹם מִקְדָּיִם שְׁמֵשׁ.

* From לְיִשְׂרָאֵל תְּהִלָּה by *Moses Chaim Luzzato*.

מעין אשר נאמנו
 מימיו, ולא יכבו •
 ישור בלב שמח •
 הלוד ונגז מתחלף אל רגל
 צאנו, במרעיתם עיניו יבחנו
 עשבי הרריו, אף שפתותיו שבה
 אל יוצרם תבענה :
 אשריו ומה טובו, כמה ימתקו
 לו כל-ימי חייו, כמה ירגיע •
 כי כל-אשר תהפוך תבל הלז
 עליו מסיבותיה
 יבנה ולא יחוש, לא ידע רגז,
 ישמח בעניו, כי לא חמר עשר :
 קנאה וכבוד לא לבו ילחצו •
 טוב לו מלונתו מהיכל מלך,
 מקלו וילקוטו מבגדי חפש •
 עלמה אשר לו חבל
 תפול, הלא לבטח
 בה יעלו לבו, בו לבה יגל :
 אין מחריד להם, רע לא ידעו •
 סביב לשלחנם כשתילי זית
 ורעם מלאי גיל יראו יביטו,
 עד נחלת חלקם כל-עת כל-רגע,
 למחוננם תודות אלה יתנו :

XIV.

RULES OF LIFE*.

מי זה האיש שחר שלום עד קבר
 לשבת במח כל-ימיו מפער,
 פה בדרך תלך אל תט אל עבר,
 כי זה היכל כל-טוב, אף זה השער:

על הון תשיש, רק לא תחת על שבר,
 אתה תחכם, רק לא תבז איש בער,
 בנעם תתראה לקראת כל-גבר,
 את-הישיש תהדר, תהון הנער:

אל נא תהנה אם לא תשפט כל-אמר,
 אל נא תשפט אם לא תחקר כל-מעם,
 אל נא תחקר את-הנשגב מחמר:

אם יש עולתה בך, אחר אל תבח,
 אם זר שמך נאין אל תט בנעם,
 שיתה תמיד יראת שדי אל נכח:

* From אלה בני הנעורים, by *Ephraim Luzzato*. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

XV.

THE METAMORPHOSED PHYSICIAN*.

ילדה יפה אחת ומאד אהבת
 באה ביתה רופא מזור לקחת,
 לאמר, כי זה ימים נפשה פואבת,
 אף בלילות רחק ממנה נחת :

עוד השגל הזאת אצלו נצבת,
 שלח ידו לחקר אם יש קרחת ;
 ותצת בלבבו פתאום שלהבת,
 אהב, נלפר גם הוא אל תוך הפחת :

נדהם אף משתאה היה הנגבר ;
 עד החולה שנית המיבה מעם,
 בי האדון, האין מרפא לשבר ?

אז הוא : הה רעיתי אל נא תחשובי
 חבשי את את-פצעי : אמנם הפעם
 לא הרופא, אף החולה אנכי :

* See the preceding note.

XVI.

PHILANTHROPY*.

יי אהב גר, לתת לו לחם
 לתת לו שמלה, כי פונגנו ברחם
 באשר פונגן אורח, פונגן מלכהו,
 גם אסיר בור, יעבירו בו בפרך,
 אם ירא אלהים הוא ותמים דרך,
 יי עוזר לו, ישעו יראהו :

בחציר בארו אשר יפרחו
 מטל, וממטר שמים יצמחו
 על שפל על נשא עבים גזלו :
 בן כל-אדם, טובם מעל יינקו
 עמים כלם בחפציהם ידבקו
 ויי טוב לכל, אם טוב פעלו :

אם מראש נברא האדם בצלם
 מדוע נשאל בן מי זה העלם?
 ממי נחל כבוד, מי זה עטרהו?

* From *שירי תפארת*, by *Hartwig Wesley*.

רוח אדם יש בו, חלק ממעל :
 לו ממזרח שמש—לו מים יעל,
 חכמתו עמדה לו, צדקו גדלהו :

ראש ישרי לב בן-מי היה ? בן תרח—
 מגזע עבד אל זר יצא פרח
 ויהי לעץ חיים אל יושבי חלד :
 כי חכמה תפרה טוב גם במשוכת חדק ?
 ממלך זקן וכסיל בונה צדק
 מה יקר איש חכם מסכן וילד :

אם צורי חלמיש אין בהם ריח •
 ובשואה ומשואה אין פרחי ריח,
 בין כל-עם שוכב יש מטיב מעשהו •
 איפה ארץ רעה, רבת אולת,
 או איה ממלכה און פועלת,
 לא ילד בה אוהב אל ומכבדהו ?

עמים כלם מאב אחד יצאו :
 אם אל מוסר אבותם לא שמעו,
 את-תפארת אבותם לא אבדו :
 אחד ממשפחתם ייטיב מעשהו
 בדמות אבותיו הוא, אהוב קנהו
 תועים ישיב אל אל, צדק ילמדו :—וכו

XVII.

SEVERINII BOETII

DE CONSOLATIONE PHILOSOPHIÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !
 Namque alia extento sunt corpore, pulveremque verrunt,
 Continuumque trahunt vi pectoris incitata sulcum,
 Sunt quibus alarum levitas vaga, verberetque ventos,
 Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,
 Vel virides campos transmittere, vel subire silvas.
 Quæ variis videas licet omnia discrepare formis,
 Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,
 Atque levis recto stat corpore, despicitque terras,
 Hæc nisi terrenus male desipis admonet figura.

Qui recto cælum vultu petis, exerisque frontem,
 In sublime feras animum quoque ; ne gravata pessum,
 Inferior sidat mens corpore seltius levato.

XVII.

ת ר ג ו ם :

שְׁנוֹ צוּרוֹת חַיּוֹת לְזוֹ מְלוֹזוֹ,
 יֵשׁ עַל-גַּחֲזוֹן זוּחַל עֶפֶר יִלְחַכּוּ
 יֵשׁ בְּנֶפֶס יִפְרֹשׁוּן, מְרוֹם יִהְלַכּוּ,
 כִּה וְכִה יִכּוּ רוּחַ וַיִּפְּזוּוּ :

יֵשׁ לְצַעַד בְּאֲדָמָה עָלֹז עֲלוּזוֹ,
 יִשׁוּטוּ בַּיַּעֲרִים, שְׂדוֹת יִדְרַכּוּ :
 כּוֹלֵן חַיּוֹת הַחֲמָדִיּוֹת, יִהַפְּכוּ :
 אֲרֻצָּה פְּנִימוֹ, שְׂאֵת רֹאשׁ לֹא הָעִזּוּ :

וַיִּבְדֵּל אֲדָם זְקוּף לְלֶכֶת :
 יִמְאֵם אֲדָמַת עֶפֶר, יִבִּיט שָׁמַיִם :
 זָכְרוֹן לָנוּ בַּל-נִטְבַּע בְּרֶפֶשׁ :

אַתָּה, כִּי לִשְׁחָקִים תִּשָּׂא עֵינַיִם,
 רָם הַקּוֹמָה, רוֹמֵם גַּם אֶת-הַנֶּפֶשׁ
 אֵיךְ יִגְבֶּה גֵלָם, וַתְּהִי זֹאת מִשְׁלֶכֶת :

XVIII.

GOD SAVE THE KING.

God save our noble King
William! Long live the King,
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King!

O Lord our God arise,
Scatter his enemies,
And make them fall!
Confound their politics,
Frustrate their knavish tricks,
On him our hearts are fix'd,
O save us all!

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign!

XVIII.

אל שמר המלך

אל שמר וילים מלכנו •

לעולם יחי מלכנו •

אל שמר המלך :

שלח שלום בננהו •

בעז והדר עמרהו :

לעד המשילהו •

אל שמר המלך :

אנא אלהים קומה •

באזיביו תנה מהומה •

והפילמו :

הפר תהבלתם •

סבל-נא עצתם •

לעמו תן משאלתם •

והושיעמו :

מבחר ברכתך אל

להריק עליו הואל :

לעד ימלך !

May he defend our laws,
 And ever give us cause
 To sing with heart and voice,
 God save the King!

O, grant him long to see
 Friendship and unity
 Always increase!
 May he his sceptre sway,
 All loyal souls obey,
 Join heart and voice, huzza!
 God save the King!

 XIX.

LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle ?

LA TÒURTERELLE.

Je gémis: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur

Ne te fasse mourir comme elle ?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יגן בעד הקינוי •
 אז ישמח לבנו •
 ונשיר בכל מאדנו •
 אל שמר המלך :

עוד עיניו תחזינה
 ידירות ואחזה תרפינה
 בכל עיר ופלך ;
 ירך שבטו בגדלה •
 נעבדנו בגילה •
 ונרון בקול צהלה :
 אל שמור המלך :

H.

XIX.

התור וההלך :
 מה לתורי כי ביער זה אבל הגדילה ?
 התור
 נגדע הודי , רעי ודודי , לואת אילילה •
 ההלך
 ואת הציד אשר לקח מחמד עיניך
 הלא תיראי , כי ישפוך גם את דמך ?
 התור
 אם הוא לא יהרגני , הלא היגון ימיתני :

H.

XX.

M o r g e n g e d a n k e n.

Der Mond verbirgt sein Licht, der Nebel grauer Schleier
 Deckt Luft und Erde nicht mehr zu ;

Der Sterne Glanz erbleicht, der Sonne reges Feuer
 Stört alle Wesen aus der Ruh.

Der Himmel färbet sich mit Purpur und Saphiren,
 Die frühe Morgenröthe lacht,

Und vor der Rosen Glanz, die ihre Stirne zieren,
 Entflieht das blasse Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne
 Naht das verklärte Licht der Welt ;

Die falben Wolken glühn von blitzendem Rubine,
 Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne
 Des kühlen Morgens Perlenthau ;

Der Liljen Ambradampf belebt zu unsrer Wonne
 Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder
 Und treibt vergnügt den schweren Pflug ;

Der Vögel rege Schaar erfüllet Luft und Wälder
 Mit ihrer Stimme' und frühem Flug.

XX.

רְעִיּוֹנֵי שָׁחַר :

הִרְחַח שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר ,
וְעָרְפֵל הַמְכַסֶּה תַּבַּל הַלֶּךְ לֹא ;
כִּכְבִּי שָׁמַיִם בְּמִסְפָּם אָסְפוּ נְגָהֵם ,
וּמוֹצֵא שֶׁמֶשׁ עֹזֵר כָּל-יְשִׁנֵי אָרֶץ :

הַשָּׁמַיִם לְבִשׁוּ סִפִּיר וְאַרְגָּמָן ,
עָפְעָפֵי שָׁחַר שְׂשִׁימִים וּמְשִׁיבִים כָּל-חַי ,
וּכְבִּי בִקֵּר אָבְדוֹ הַלֵּם , נָסִים
מִלִּפְנֵי הוֹד הַדְּרַת פְּנֵיהֶם :

בְּשִׁעְרֵי זְבוּל כּוֹכְבִים אֲדָמוּ מִפְּנִינִים
הַשֶּׁמֶשׁ מִחֲפָתוֹ שָׁשׁ לְרוּץ אֲרָח ,
עֲבִי שְׁחָקִים מִבְּרִיקִים כִּבְרַק אֲדָם
וּכְזָהָב מוֹפֵז כְּפָה אֶת פְּנֵי הַשָּׁרָה :

פָּתְחוּ הַשָּׁשִׁינִים , וְנוֹצְצִים לְקַרְאֲתוֹ
אֲנֹלִי מֵל בִּקֵּר אֲשֶׁר עָלִיהֶם שׁוֹכְבִים :
הַדְּוִדָּאִים נִתְּנוּ רֵיחַ , נוֹזְלִים בְּשָׁמַיִם ,
וְעוֹלֹז הַשָּׁרָה וְכֹל אֲשֶׁר בּוֹ צוֹמַח :

יִיקֶן אִישׁ הַשָּׁרָה לְמַהֵר לְעִבּוֹדָתוֹ
בְּקוֹל שִׁיר וְרֶגֶן מִפְּתַח וּמִשַּׁדְּד אֲדָמָתוֹ •
יַעַר וְכָל-עֵץ בּוֹ מְרִיעִים לְקוֹל צִפְרִים ,
לְעוֹף בְּמוֹעֵף , וְלִשִׁיר בְּשִׁירִים :

D Schöpfer! was ich seh', sind deiner Allmacht Werke,
 Du bist die Seele der Natur;
 Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,
 Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,
 Du giebst den Winden Flügel zu,
 Du leihst der Nacht den Thau, womit sie uns besüßet,
 Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedrehet,
 Der Schachten Erz aus Sand geschmelzt;
 Du hast das Firmament an seinem Ort erhöht,
 Der Wolken Kleid darum gewälzt.

Dem Fisch, der Ströme blä't und mit dem Schwanze stürmet
 Hast du die Adern ausgehöhlt;
 Du hast den Elephant auf Erden aufgethürmet,
 Und seinen Knochenberg besetzt.

Des weiten Himmelsraums saphirene Gewölber
 Begründet auf den leeren Ort,
 Das ungemessne All, begrenzt nur durch sich selber,
 Hob aus dem Nichts dein einzig Wort.

אתה אלהים! לברך עשית כל-אלה.
 יצרת אף עשית, אתה חי עולמים!
 אור פוכבים ומסלותם, הוד שמש ועזו,
 מעשים בוננו ידיך אל אלהים!

אתה הכינות מאור לירח,
 אתה הוא הנותן בנפים לרוח
 אתה מוריד שכבת הפל על הארץ
 תאמר לפוכבים, סבו, שובו, ונחוו.

מחמר ומאבק העמדת הררי עז,
 ותתיך בסתום חול לעפרות זהב;
 יסדת גבעות עולם מימי קדם,
 עבי שחקים כלבוש בסיתם סביב.

אתה חצבת ערקי תנין הגדול
 שופך מי הים באפיו ובכחו מרעיש;
 הפיל צברת מעפר גבה ותלול,
 ותתן בגל עצמתיו נפש חיה:

ספוגי שמי השמים וצבאיהם,
 חתולים ברצונך מוסדים על בלי מה;
 הארץ הזאת אך בגבוליה מגבלת,
 אתה אמרת תהי, ותהי מאון:

Doch dreimal großer Gott! es sind erschaffne Seelen
 Für deine Thaten viel zu klein;
 Sie sind unendlich groß, und wer sie will erzählen,
 Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher ich bleib' in meinen Schranken,
 Du Sonne blendst mein schwaches Licht;
 Und wen der Himmel selbst sein Wesen hat zu danken,
 Braucht eines Würmes Lobspruch nicht.

G a l l e r.

XXI.

LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante ;
 Nice, mia Nice, addio :
 Come vivrò, ben mio
 Così lontan da te ?

Io vivrò sempre in pene,
 Io non avrò più bene ;
 E tu, chi sa se mai
 Ti sovverrai di me ?

Soffri che in traccia almeno
 Di mia perduta pace
 Venga il pensier seguace
 Su l'orme del tuo piè

גְּדוֹל וְנוֹרָא מַה נִּפְלְאִים מַעֲשֵׂיךָ !
 וּנְשָׁמוֹת עֲשִׂיתָ לֹא יוֹכְלוּ שַׁעְרָם ,
 גְּדְלוֹ עַד לְמֵאד וּלְגִדּוּלָתָם אֵין חֶקֶר ,
 אַךְ בְּנֵי בְלִי קִין יְבוֹאוּ וַיִּסְפְּרוּ הוֹדָם :
 נִמְצָא בְלִי מוֹשֵׁג ! יִדְעָתִי אֶת-עַרְכִּי
 אֹזֵר שִׁמְשֵׁךְ מֵאֶפֶל הָאֹזֵר לְנִתְיָבְתִּי ;
 וְלֵאשֶׁר הַשָּׁמַיִם רוֹפְפִים מִגְּעָרְתּוֹ
 מַה יִּתְּנוּ-לוֹ שְׁבַח בֶּן-אָדָם תּוֹלְעָה ?

XXI.

תְּרַגּוֹם

הִנֵּה בָּא מוֹעֵד לְכַתְּבִי ;
 שְׁלוֹם לְךָ וּלְשְׁלוֹם לְבִי :
 אֵיכָה נָא אֶחָיָה מֵעַתָּה
 מִרְחוֹק מִיִּפְתִּי ?

הֵה ! לֹא-עוֹד אִמְצָא מְרַגְּנֵע ,
 רַק רָעוֹת אֲשַׁבֵּע שְׁבוּע :
 וּלְכַבֵּד מִי הַיּוֹדֵע
 אִם-יָשׁוּב יִזְכּוֹר אוֹתִי ?

אֶף-אִם-בִּי עוֹד לֹא תִחַפְּצִי ,
 אֶת אֶל-נָא בְּשִׁמִּי תִקְצִי ;
 וּבְכָל-אֶרֶץ אֶת נִסְעָת
 אֶל-נָא תִשִּׂי עֲנוּתִי .

Sempre nel tuo cammino,
 Sempre m'avrai vicino ;
 E tu, chi sa se mai
 Ti sovverrai di me ?

Io fra remote sponde

Mesto volgendo i passi,
 Andrò chiedendo ai sassi :
 La ninfa mia dov' è ?

Dall'una all'altra aurora
 Te andrò chiamando ognora ;
 E tu, chi sa se mai
 Ti sovverrai di me ?

Io rivedrò sovente

Le amene Piagge, o Nice,
 Dove vivea felice,
 Quando vivea con te.

A me saran tormento
 Cento memorie e cento ;
 E tu, chi sa se mai
 Ti sovverrai di me ?

זָכְרוּנִי בְּהַלִּיכוֹתַי
 יְהִי־נָא קָרוֹב אֵלַי :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי ?

אֲנֹכִי אָבֵל הַלְכָה,
 עַת בִּקְצָה תָבֵל אֶלְכָה,
 אֶל־כָּל־אֶבֶן וְלִכָּל־סֹלֶעַ
 אִזּוֹ אֲשַׁאל, אִי רַעֲתִי ?

אֶקְרָאךָ בְּאִשֶׁר אֲשַׁכְנֶה
 מִתִּמְנָה הַצְּפוֹנָה ;
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

הֵהָ עֵינַי, הֵן עוֹד אֲתַנֶּה
 כָּל חֲלָקָה טוֹבָה תִּרְאֶינָה,
 זֶה עַל־רֹב שְׁלוֹם וְעֵנָג
 גִּרְתִּי בָּה אֲתִיּוֹנְתִי .

עַל זְכוֹן טוֹבוֹת חָדְלוּ
 עֲצֻמוֹתַי אִזּוֹ יִבְהִלוּ :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

Ecco, diro, quel fonte,
Dove avvampò di sdegno,
Ma poi di pace in pegno
La bella man mi diè.

Qui si vivea di speme ;
La si languiva insieme ;
E tu, chi sa se mai
Ti sovverrai di me ?

Quanti vedrai giungendo
Al nuovo tuo soggiorno,
Quanti venirti intorno
A offrirti amore e fè!

Oh Dio! chi sa fra tanti
Teneri omaggi e pianti,
Oh Dio! chi sa se mai
Ti sovverrai di me?

Pensa qual dolce strale,
Cara, mi lasci in seno,
Pensa che amò Fileno
Senza sperar mercè:

אָז אָמַר : פֹּה עַל-הָעֵינַן
 הִיא הַרְחִיקָה מִנִּי עֵינַי ;
 הָאֲמָנָם אַחַר שְׂכָכָה ,
 וַתִּבֹּא בְּבֵרִית אֹתִי :

פֹּה מְשׁוּשׁ קָרוֹב יַחְלֵנוּ ,
 לְהַב חֲשֵׁק שֵׁם אֲבָלְנוּ :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם-יָשׁוּב יִזְכֹּר אוֹתִי ?

כִּמְהָ אָז יְרוּצוּ , כִּמְהָ ,
 שֵׁם בְּאֲשֶׁר מִשְׂכַּנְךָ נִשְׁמָה ,
 לֵאמֹר לְךָ : אֵל-נָא תִמָּאֲסִי
 חֲבַתִּי וְאַמוֹנָתִי !

כִּרְאוּתְךָ רַבִּים יִכְרְעוּ ,
 וּבְמֵרֶת רוּחָם יִדְמְעוּ ,
 הִהּ לְבַבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי

כִּי תִשְׁאִירִי רֹאשׁ הַנְּשֻׁק ,
 בְּלִבִּי מִחֵץ הַחֲשֵׁק ;
 זְכֹרִי זֹאת , יָפָה ; וּזְכֹרִי
 כִּי חָנַם כָּל-אַהֲבָתִי .

Pensa, mia vita, a questo
 Barbaro addio funesto ;
 Pensa——Ah! chi sa se mai
 Ti sovverrai di me ?

XXII.

SONETTO DEL MARINI.

Aprè l'uomo infelice allor the nasce,
 In questa vita di miserie piena,
 Pria ch'al sol, gli occhi al pianto, e nato appena
 Va prigionier fra le tenaci fasce.

Fanciullo poi, che non piu latte il pasce,
 Sotto rigida sferza i giorni mena.
 Indi, in età più ferma e più serena,
 Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,
 Fatiche e morti, infin che curvo e lasso
 Appoggia a debil legno il fianco antico !

Chiude alfin le sue spoglie angusto sasso,
 Ratto così, che sospirando io dico ;
 Dalla culla alla tomba è un breve passo.

צָרְתִי יָפָה , הִבִּינִי ;
 בִּינִי נָא אֵיךְ תַּעֲזֹבֵנִי
 בִּינִי נָא — הֵהּ ! מִי יִרְעַע
 אִם-יִזְכֹּר לִבְךָ אוֹתִי ?

כנור נעים

XXII.

יִפְתַּח אָנוּשׁ אָנוּשׁ בְּיוֹם הַלֵּדָת
 עֵינָיו בְּקוֹל דְּמָעָה וַיִּזְל-מִים ?
 אִזּוּ בְשָׁבִי יִלֵּךְ , וְהִמְלִידָת
 חֵישׁ תַּחֲבוּשׁ אֲתוֹ כְּבִנְחֵשֶׁתִּים :
 יִגְדֵל , וְהִמְלִיד בְּיַד שִׁקְרָת
 נִצֵּב לְעַמְתּוֹ כְּאִישׁ בִּינִים ;
 אַחֲרַי יִבְקֹשׁ חוֹן וּבֵת נְחֻמָּת ,
 וַיְהִי עֲמַל נִפְשׁוֹ מֵלֵא הַפְּנִים
 כְּמָה וּכְמָה אֲחֲרָיו יִדְלְקוּ ,
 הוֹת וּמְכֹאזֹבוֹת , וְרַע וַיִּגִּיעַ ,
 עַד-אִם שְׁחוּחַ יִחְזִיק בְּפִלְךָ !
 יִגֹּעַ מֵהֲרָה קָל , שְׂאוּלָה יִלֵּךְ :
 עַל-כֵּן בְּאַנְחָתִי אָנִי אֲבִיעַ :
 לָדָה וַיּוֹם מִיָּתָה מְעַט רְחֻקוֹ .

שמואל דוד לוצאטו

XXIII.

Non ebur, neque aureum &c.

Hor. Od. 18. L. 2.

לא היכלי ענג, מצפי שן וכתם,
 לא ארמוני שש, בני עמודי ארו,
 לא שכירות חמדה (מתת השפע)
 וסגלות מלכים נחונותי אנכי;
 אדרת שנער גוי בגאון והוד
 בל תכסה, וגלומי תכלת;
 לב שמח חלקי, ורוח אמונה
 ואתי עני רונים ידרשון,
 סוד עמי להמתיק, עמי הרעלים;
 שמח בחלקה קטנה אחת
 סוף שנאה נפשי וחלקות;
 ויום חדש ושנה חיש יחלפון
 בנעימים לי, ורוב שלום י—
 אתה, רחב נפש! בשערי מות
 גדולות עוד תבקש אתה;
 תחצוב באפסי ארץ שיש,
 טירה בנות וארמון נצח
 תרשיש תשלח קבות אלמוג

הָבִיא אָרוּ וְשֵׁן מְרַחֲקִים •
 עֲנֵי תַגְזוּל יְתוּם דַּכְּאֵת
 דָּם נָקִי תִשְׁפּוּד כָּרֶם לַעֲשֹׂק
 אַרְמוֹן תַּגִּיעַ בְּאַרְמוֹן פֶּה ,
 כָּרֶם שָׁם בְּכָרֶם עַד אֵין קָצָה •
 אֲוִיל ! הַמּוֹת לַפֶּתַח רוֹבֵץ ,
 וְאַתָּה אֵין דִּי לָךְ עִיר וּמְלֵאָה ?
 מְעוֹן צַר יִשְׁפֹּק לָךְ מְהֵרָה ,
 מְעוֹן רְמוּהַ בְּחִשְׁבַת קָבֵר •
 נִפְשֶׁךָ אֲוִיל ! בַּל תִּשְׁבַּע ?
 כְּסִיל ! בְּמִנְךָ יְחַסֵּר תְּמִיד ?
 פִּיהוּ עַד אַרְגִּיעָה יַפְצָה
 הַקָּבֵר , וְאַתָּה לֹא הֵייתָ ! —
 שִׁקְרֵה הַזֶּהב הַכֵּל הַפּוּ ,
 חָנָם ! מִמּוֹת לֹא יִמְלֹט •
 גַּם מִשָּׁל גַּם עֶבֶר יַחֲתוּ
 כִּי יִתֵּן קוֹלוֹ הַמּוֹת , יִגְזֹר ,
 וְיִשְׁאוּל עַד מְהֵרָה יִבְלַעְמוּ •

REGISTER OF WORDS

EXPLAINED IN THIS WORK.

(I.) Refers to the First Part, 4th Edition, the figures refer to the Page.
The figures without any mark before them, refer to the Etymology and Syntax,
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א

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בְּשֵׁר 127	בָרָה 87	בֵּת 50	בְּכוֹר 145	בְּהֶרֶת 63
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בְּתוֹלָה 49	בָרַח 48	בּוֹנָה 83	בְּכִיָה 29	בּוֹר I. 31
ג				
גְּבוּר 65	גְּבֵרֶת 80	גְּבִיר 64	גְּבֹר I. 72	גְּאֹר 77
גְּבוּל 29	גְּבוּרָה 37	גְּבִירָה 81	גְּבֹר 29	גְּבַה 145

* A palace.

78 גְּעֵרָה	173 גַּם	154 גִּיל	83 גּוּ	גְּדוּל
16 גֵּר	47 גְּמָל	74 גַּל	48 גּוּי	71 גְּדָל
I. 36 גְּרַר	21 גֵּן	190 גְּלָגַל	133 גּוֹרֵל	116 גְּדָל
I. 33 גְּרִזֹּן	„ גֵּן	145 גֵּלָה	65, 16 גּוּר	78 גְּדָלָה
„ גְּזִבֵּר „	67 גְּנָב	66 גְּלוּרַת	137 גְּזַע	72 גְּרִי
I. 35 גְּשָׁם	149 גְּנֵבָה	190 גְּלָעַד	70 גְּזָל	121 גְּדַע
128 גְּשֵׁת	I. 72 גְּזַע	154 גְּלָל	I. 27 גֵּיא	70 גְּרָר

ד

40 דָּרָף	154 דָּלַג	127 דִּין	14 דְּגַל	47 דָּב
164 דָּרַשׁ	41 דְּלָת	49 דוּר	I. 31 דוּר	13 דְּבַר
„ דָּרַשׁ	66 דָּם	172 דֵּי	65 דוּר	„ דְּבַר
I. 35 דָּרַשׂא	82 דַּעַת	74 דָּל	132 דְּוֹר	66 דְּבִישׁ
I. 41 דְּרָבֹן	I. 27 דַּעַה	I. 27 דְּבוּרָה	I. 37 דִּין	67 דְּג

ה

152 הַלְלוּיָהּ	171 הַלְאָרָה	170 הִנָּה	172 הוּי	31 הָא
35 הָר	I. 64 הַלָּף	147 הִיָּה	167 הֵן	172 הָאָח
172 הַרְבָּה	161, 16 הַלָּף	52 הוּן	29 הוּא	167 הָבָה
I. 66 הָרַג	152 הַלָּל	169 הַיּוֹם	„ הִיא	66 הָדָם
63 הַרְיוֹן	„ הוֹלָל	170 הַיַּיִטִּב	„ הַמָּוָה	37 הוּר
102 הַתַּל	231 הָדַק	172 הַלּוֹם	„ הִנָּה	168 הוּהָ

ז

36 זָרָה	66 זָמֹן	17 זָכַר	45 זָהָב	I. 32 זָאָב
64 זָר	124 זַעַק	„ זָכְרוֹן	168 זוּלְתִי	83 זָבַח
37 זָרַע	127 זַעַקָה	I. 69 זָמִיר	I. 30 זִיק	97 זָה זוּ
118 זָמֹן	63 זָר	151 זָמַם	72 זִית	„ זָאת

ח

80 חָרַב	94 חֲמוּשֵׁי	133 חָלַל	11 חֵי, חֵיהָ	166 חֶבֶק
„ חָרְבָה	„ חֲמוּשֵׁית	132 חָלַם	148 חָיָה	78 חֲבוּרָה
187 חָרַב	169 חֵן	70 חָלַק	141 חַיִּים	I. 31 חָג
79 חָרְדָה	„ חֲנָם	88 חָלַק	164 חָטָא	89 חָד
72 חָרִי	164 חָנָן	I. 31 חָם	72 חָלַל	57 חָדַשׁ
41 חָרָן	49 חֲנִית	123 חָמַד	75 חָהַךְ	142 חָדַשׁ
10 חָרַם	57 חָסַד	51 חָמָה	69 חָכַם	64 חוּחַ
37 חָרַף	154 חָסִיד	I. 46 חָמָה	80 חָכְמָה	I. 31 חוּט
80 חָרְפָה	47 חֲסִידָה	10 חָמָה	5 חָכַם	„ „ חוּל
63 חָרַשׁ	123 חָסֵר	48 חָכַם	11 חָלַב	37 חוּם
„ חָרַשׁ	65 חָסְרוֹן	„ חָמוֹת	„ חָלַב	172 חוּץ
5 חָשַׁב	118 חָפֵץ	166 חָמַם	„ חָלְבָנָה	77 חֶזֶה
I. 45 חָשַׁף	95 חָצִי	89 חָמִץ	„ חָלְבוֹן	I. 27 חֶזֶה
„ „ חָשַׁף	26 חָצַר	48 חָמוֹר	105 חָלָה	63 חָזִינוֹן
„ „ חָשַׁף	I. 35 חֲצִצְרָה	202 חָמַר	„ חָלָה	107 חָזַק
„ „ חָשַׁף	75 חָק	„ חָמְרִים	163 חָלוּם	„ חָזַק
48 חָתָן	154 חָקַר	91 חָמַשׁ	49 חָלוֹן	150 חֶזְקָה
73 חָתָן	78 חָקָה	93 חֲמוּשֵׁים	72 חָלִי	88 חָזַק

ט

I. 27 טָנָא	I. 27 טָלָה	149 טוֹב	49 טַבַּעַת	68 טָהוֹר
150 טָעַם	70 טָמָא	I. 31 טוֹר	132 טָבַל	107 טָהַר
149 טָרַם	107 טָמָא	„ „ טָל	85 טוֹב	„ טָהַר

י

18 יָדַעַ	57 יָדִירוֹת	51 יָדוֹת	162 יָנַר	134 יָבֵשׁ
37 יוֹם	I. 27 יָהַ	I. 32 יָדִיר	30, 51 יָר	68 יָגוֹן

I. 27 יריעה	65 יקר	134 יסוד	118 יכל	167 יומם
70 ירה	134 ירא	76 יפה	81 יבלת	132, 47 יונה
24 ישוב	I. 66 יראה	150 יצא	135 ילד	39 יוסף
134 ישן	134 ירד	137 יצב	45 ילך	I. 27 יופי
70 יישן	44 ירדן	„ יצג	161 ילה	172 יחר
154 יישע	33 ירושלים	„ יצע	45 ילדה	162 יטב
84 יישר	156 ירה	„ יצק	74 ים	I. 46 יי
33 ישראל	10 ירח	„ יצר	137 ינת	49 יין
70 יתד	„ ירח	„ יצת	134 יזק	166 יכת

כ

81 כפרת	44 כנען	162 כול	44 כהן	64 כאב
126 כשרים	127 כנור	75 כל	169 כון	12 כבד
119 כרת	69 כנף	89 כלב	100, 169 כן	„ כבד
I. 33 כרפב	49 כסא	21 כלה	62 כוס	„ כבוד
154 כרם	150 כסה	78 כלה	64 כח	„ כבודות
44 כרמל	66 כסות	54 כלי	108 כחש	„ כבד
66 כתב	83 כסיל	50 כליות	172 פי	45 כפש
107 כת	81 כסקות	162 כלכל	64 פים	„ כפשח
„ כתנת	45 כסף	150 כלמה	37 ככה	67 כבשן
70 כתף	128 כעם	170 כפה	67 כוכב	74 כר
81 כתר	I. 31 כף	173 כמו	„ כקר	37 כה

ל

65 לוח	11 לבנה	69 לבן	69 לכב	172 לא
48 לוי	„ לבנון	11 לבנה	173 לכד	132 לאה
142 לון	154 לבש	„ לבנה	65 לבוש	172 לאט
72 לחי	173 לו לולא	„ לבנה	I. 27 לביא	52 לב

179 לָיַן	88 לַעֲנָה	107 לָמוֹד	149 לָכֵד	38 לָחֵם
130 לָקַח	168 לָפְנֵי	173 לָמַעַן	169 לָבוֹן	72 לָיִל
3 לָשׂוֹן	169 לָפְנִים	.. לָעֲמִית	15 לָמוֹד	37 לָיְלָה
מ				
7 מַעֲלָה	81 מַלְחָמָה	173 מָחָר	167 מֵהָר	173 מֵאוֹר
85 מַעֲנֶה	68 מַלְיָן	.. מַחְרָת	.. מֵהָרָה	50 מַאֲחַ
79 מַעְרָה	7 מַלְאָךְ	.. מַחְוִיץ	I. 67 מוֹדַעַ	84 מַאוֹר
76 מַעֲשֵׂה	.. מַלְאָךְ	I. 36 מַחְתָּה	173 מוֹל	173 מַאֲז
73 מַעֲשֹׂר	.. מַלְכָּה	21 מַטָּה	82 מוֹלְדֵת	51 מוֹאֲנִים
167 מַפְנֵי	65 מַלְכוּת	.. מַטָּה	67 מוֹסֵד	173 מַאֲזֵן
73 מַפְתָּח	84 מַלְקָשׁ	173 מַטָּה	66 מוֹסֵר	21 מַאֲכָל
25 מַצָּא	51 מַלְקָחִים	65 מַטְמוֹן	74 מוֹעֵד	.. מַאֲבָלֵת
81 מַצְבָּה	27 מַמְלָכָה	27 מַטְעַע	79 מוֹעֲצָה	154 מַאֵם
126 מַצּוּחַ	82 מַמְשָׁלָה	51 מַיִם	74 מוֹפֵת	I. 37 מַבּוּל
141 מַצּוּלָה	79 מַנָּה	64 מַיִן	66 מוֹצֵא	68 מַבִּין
101 מַצְרִים	7 מַנְעוּל	77 מַכָּה	74 מוֹקֵשׁ	84 מַבִּישָׁה
189 מַקְרֵשׁ	52 מַנְעַע	78 מַכָּה	66 מוֹרָא	173 מַבִּית
68 מַקּוֹם	78 מַסָּה	127 מַכָּר	I. 27 מוֹרָה	I. 37 מַנְגֵּל
15 מַקּוֹר	67 מַסָּף	185 מַכְתָּב	79 מוֹרְשָׁה	63 מַגֵּן
73 מַקָּל	73 מַסְבֵּן	73 מַכְתֵּשׁ	85 מוֹשֵׁל	27 מַנְלָה
21 מַקְנָה	.. מַסְמֹר	70 מַלְאָ	138 מוֹת	39 מַדְבָּר
66 מַקְרָא	67 מַסַּע	84 מַלְאָךְ	70 מִוֹת	18 מַדָּה
88 מַר	I. 36 מַסְפֵּר	53 מַלְאָכָה	73 מַנְבַּח	.. מַדֵּר
I. 31 מַר	75 מַעוֹז	65 מַלְבוּשׁ	65 מַנְמוֹר	170 מַדוּעַ
142, 75 מַרְאָה	66 מַעֲטַ	I. 37 מַלְחָה	47 מַחְנֶה	27 מַדַּעַ
163 מַרְגָּל	7 מַעֲוֵל	13 מַלְחָה	95 מַחְצִית	100 מָה
41 מַרָּה	72 מַעֲוֵן	.. מַלְחָה	4 מַחְשָׁבָה	162 מַחְמָה
I. 36 מַרְדּוּת	7 מַעֲלָה	31 מַלְחָה	83 מַחְתָּה	168 מַאֲן

83	מִתָּנָה	27	מִשְׁפָּט	84	מִשְׁפָּלָה	67	מִשְׁנֵב	142	מִרְדְּבֵי
88	מִתּוֹק	77	מִשְׁנָה	52	מִשָּׁל	65	מִשְׁחִית	63	מִרְבָּבָה
171	מִתִּי	81	מִשְׁמֶרֶת	126	מִשָּׁל	67	מִשְׁבֵּן	66	מִשָּׂא
17	מִתְנַהֵר	22	מִשְׁשָׁקָל	53	מִשְׁפָּחָה	81	מִשְׁלֶכֶת	19	מִשְׁבֵּר

נ

I. 33	נָרַךְ	I. 31	נָם	46	נָחַת	132	נָגַע	I. 33	נָאֵר
5	נָרְדָף	55	נָסְמוֹף	124	נָחַם	I. 32	נָדַד	89	נָאוּה
156	נָשָׂא	7	נָעַל	21	נָטָה	79	נָדָבָה	106	נָאֲנַח
I. 45	נָשִׂיא	26	נָעַר	27	נָטַע	68	נָדִיב	108	נָאֵץ
106	נָשָׁבַע	41	נָעָרָה	45	נִיָּסוֹן	108	נָהַג	142	נָבוֹן
I. 45	נָשִׂיא	24	נָפַל	133	נָכַח	85	נָהַם	41	נָבִיא
50	נָשִׂים	55	נָפְרָד	49	נָכְרִי	35	נָהַר	154	נָבַל
154	נָשָׂמָה	128	נָפֶשׁ	123	נָכַר	173	נָכַח	79	נָבִלָה
I. 77	נָשָׂף	I. 32	נָיַץ	49	נָכְרִיָּה	84	נָחֲלָה	41	נָנַב
132	נָשָׁק	37	נָצַח	105	נָכְסוֹף	105	נָחֲלָה	„	נָנְבָה
130	נָתַן	132	נָצַב	106	נָלַחַם	63	נָחָמָה	84	נָנַד
52	נָתִיב	64	נָר	52	נָמָלָה	45	נָחַשְׁת	24	נָגִישׁ

ס

154	סָפַר	I. 32	סָם	78	סָקַרָה	73	סָחַר	151	סָבַב
107	סָקַל	11	סָעָרָה	74	סָל	57	סָוַם	152	סָבָה
„	סָקַל	74	סָף	31	סָלַם	44	סָיְנִי	173	סָבִיב
80	סָתַר	27	סָפָר	142	סָלַע	162	סָחַחַר	I. 32	סָוַד

ע

43	עֲבָרִית	127	עָבַר	76	עֲבֹדָה	133	עָבַד	16	עָב
„	עֲמוּן	43	עָבַר	16	עֲבָמִיט	35	עָבַד	84	עָב

I. 54	עָרַב	69	עָנַף	80	עָלְמָה	80	עָזַר	43	עָבְרִי
73	עָרַב	88, 66	עָנַק	169	עָלַם	79	עָטְרָה	I. 77	עָגַל
62	עָרוֹם	13	עָפַר	171	עָם	57	עָטְרַת	60	עָד
80	עָרְמָה	”	עָפַר	”	עָם	57	עִיר	173	עָד
65	עָרִיץ	45	עָפְרַת	123	עָמוֹד	72	עִיר	”	עוֹד
149	עָשָׂה	4	עֵין	65	עָמוּד	51, 46	עֵין	I. 27	עָרִי
I. 57	עָשָׁב	79	עָצָה	171	עָמִית	117	עָיַף	67	עוֹנֵב
”	עָשָׂה	68	עָצְבוֹן	173	עָמוּדִי	I. 33	עָכָר	7	עוֹל
13	עָשָׂן	52	עָצַל	155	עָמֻשָׂא	I. 32	עָכָרִישׁ	”	עוֹלָל
”	עָשָׂן	133	עָצָלָה	203	עָמוֹק	7	עַל	11	עוֹף
133	עָשִׂיר	85	עָצָם	171	עָפֹת	73	עָלַג	64	עוֹר
83	עָשִׂיר	26	עָצוֹם	I. 27	עָנְוָה	7	עָלָה	70	עוֹלָה
91	עָשִׂיר	173	עָקַב	72	עָנִי	”	עָלָה	”	עוֹלָה
92	עָשִׂירִים	70	עָקַב	69	עָנַב	”	עָלָה	127	עוֹן
169	עַתָּה	I. 70	עָר	29	עָנָה	”	עָלִי	73	עוֹר
”	עַתָּה	I. 69	עָרַב	36	עָנָן	”	עָלוֹן	75	עוֹז

פ

126	פָּשַׁע	26	פָּקִיד	71	פָּעַל	I. 27	פָּלָא	79	פָּאָה
74	פָּרַת	I. 32	פָּר	173	פָּעַם	76	פָּלְגִישׁ	132	פָּנַע
173	פָּתְאוּם	I. 35	פָּרַד	”	פָּעֲמִים	168	פָּן	18	פָּדָה
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